

**The Family and Its Christian
Fulfilment**

Studies in

THE WORLD MISSION OF CHRISTIANITY

- No. I: *Church Growth in Korea*,
by Alfred W. Wasson
- No. II: *The Medieval Missionary*,
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- No. III: *The Christian Mission Among Rural People*,
a joint study
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a joint study
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by M. Searle Bates

Studies in

No. IV

THE WORLD MISSION OF CHRISTIANITY

The Family and Its Christian Fulfilment

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FOREWORD

"The Family and Its Christian Fulfilment" represents the fruition of an action taken by the Committee of Reference and Counsel of the Foreign Missions Conference of North America at its meeting in Bethlehem, Penna., September 28 to October 1, 1943. This action set up a committee to study the Christian home as related to missionary work in all lands.

The Sponsoring Committee feels that it was most fortunate in having available a group of missionaries on furlough who, by training and experience, were unusually well qualified to undertake the task. A Work Committee of missionaries was set up as follows: Dr. L. Winifred Bryce, India (Social Anthropology and Sociology), The Board of Overseas Missions of the United Church of Canada, Chairman; Mrs. Martin S. Engwall, Congo Belge (Home Economics and Anthropology), American Baptist Foreign Mission Society; Dr. Irma Highbaugh, China (Family Relationships), Woman's Division of Christian Service of the Methodist Church; and Dr. William H. Wiser, India (Sociology and Education), and Mrs. William H. Wiser, India (Nutrition), The Board of Foreign Missions of the Presbyterian Church, U. S. A. This Committee was instructed to undertake a fundamental study that would serve as the basis for the development of programmes of education for Christian home and family life in any land. The preliminary report of the Work Committee was submitted to a group of about fifty consultants for their criticism and suggestions, after which the present manuscript was completed.

This has been a cooperative project. The Mission Boards concerned provided the services and travel expenses of the missionaries who made up the Work Committee. Financial contributions were made by a number of Mission Boards to meet additional expenses

of travel and editing. The Committee is especially grateful for a generous contribution made by the Committee on Special Programs and Funds of the Foreign Missions Conference.

One of the most important developments within the world Christian movement in recent years has been the rapidly increasing awareness of the fundamental significance of the home and of family life. Especially in the last two decades, highly significant and creative work in the field of the Christian home and family life has been accomplished by missionaries and Christian nationals. This interest has become worldwide and the time has now come when there must be both definite policies with reference to the promotion of Christian homes work and a specific programme of training and action. It is hoped that this study will serve as a guide to an expanding Christian homes movement in many lands.

The Sponsoring Committee wishes to express its hearty thanks to the members of the Work Committee, to the Mission Boards which made their services available and to the Boards and Committees which contributed funds to carry the cost of the undertaking to completion. A special word of thanks is due to Dr. Edna Noble White, Director, and to the staff of the Merrill-Palmer School, Detroit, Michigan, for their generous help throughout the project. Although not responsible for the final manuscript, or the views expressed therein, their aid in planning and their advice as the study progressed were most valuable. The Committee would also express its thanks to Miss Mabel Nowlin and to Miss Ruth Ure who prepared the statements on the Christian homes programmes in China and India, respectively; to the Rev. L. S. Albright, for his study of Japanese family life; to the Rev. Cecil C. Hobbs, who provided basic information on Burma; and to Dr. Glora Wysner, for a presentation of Moslem family life among the Kabyles. Mr. John H. Reisner, Executive Secretary, Agricultural Missions, Inc., has served as the executive secretary of the Sponsoring Committee and has carried the major share of the work involved in carrying the project to completion. Miss Constance Hallock prepared the manuscript and index for publication.

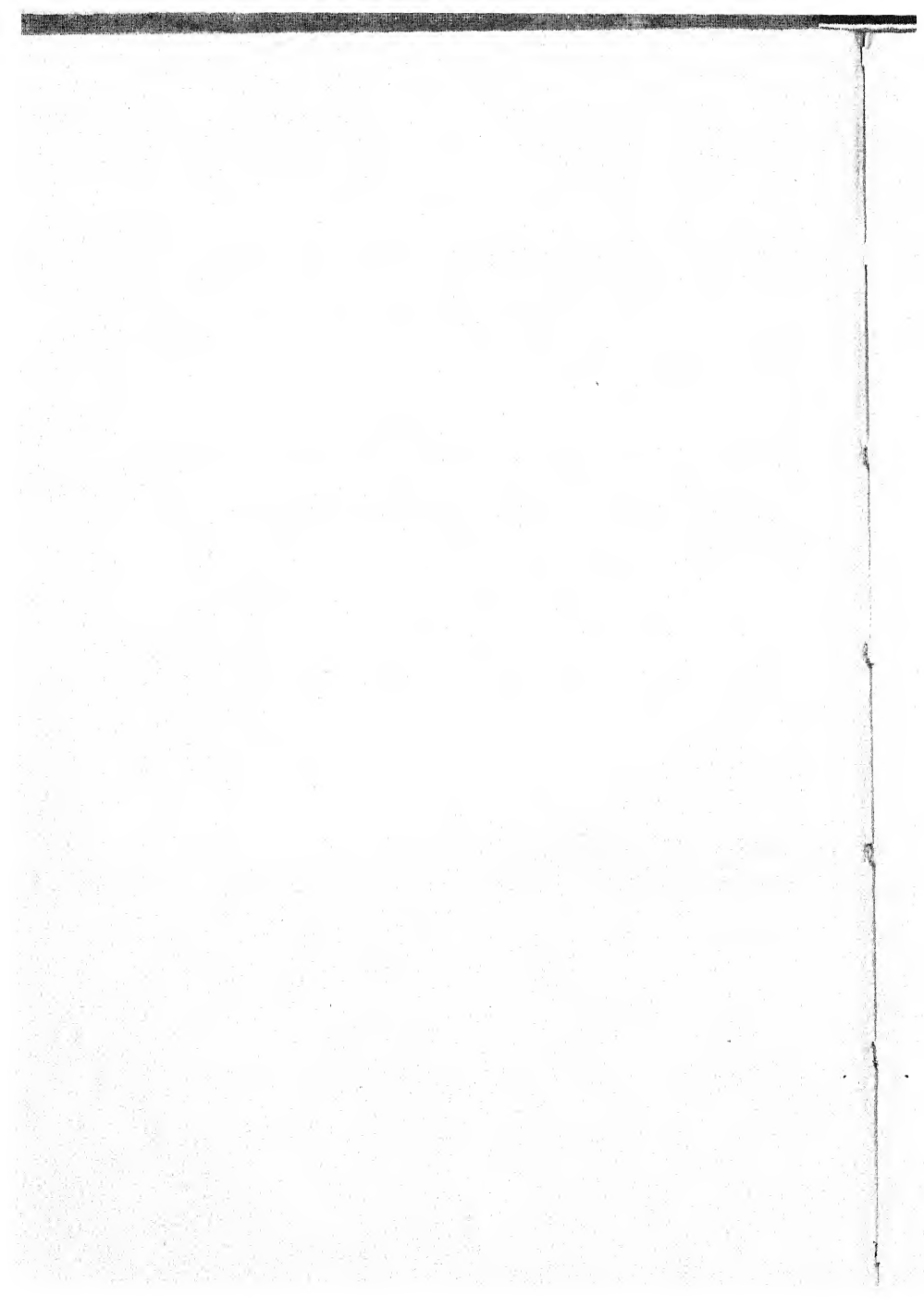
Mrs. Charles H. Sears,
Chairman.

ACKNOWLEDGMENTS

We have prepared this book as a cooperative enterprise in the fullest sense, and we have therefore not hesitated to ask for help from many people and in a variety of ways. It is impossible to thank them all by name, but we hope that they realize our gratitude and will have some satisfaction in having furthered an enterprise which is a small part of the worldwide Christian Home Movement.

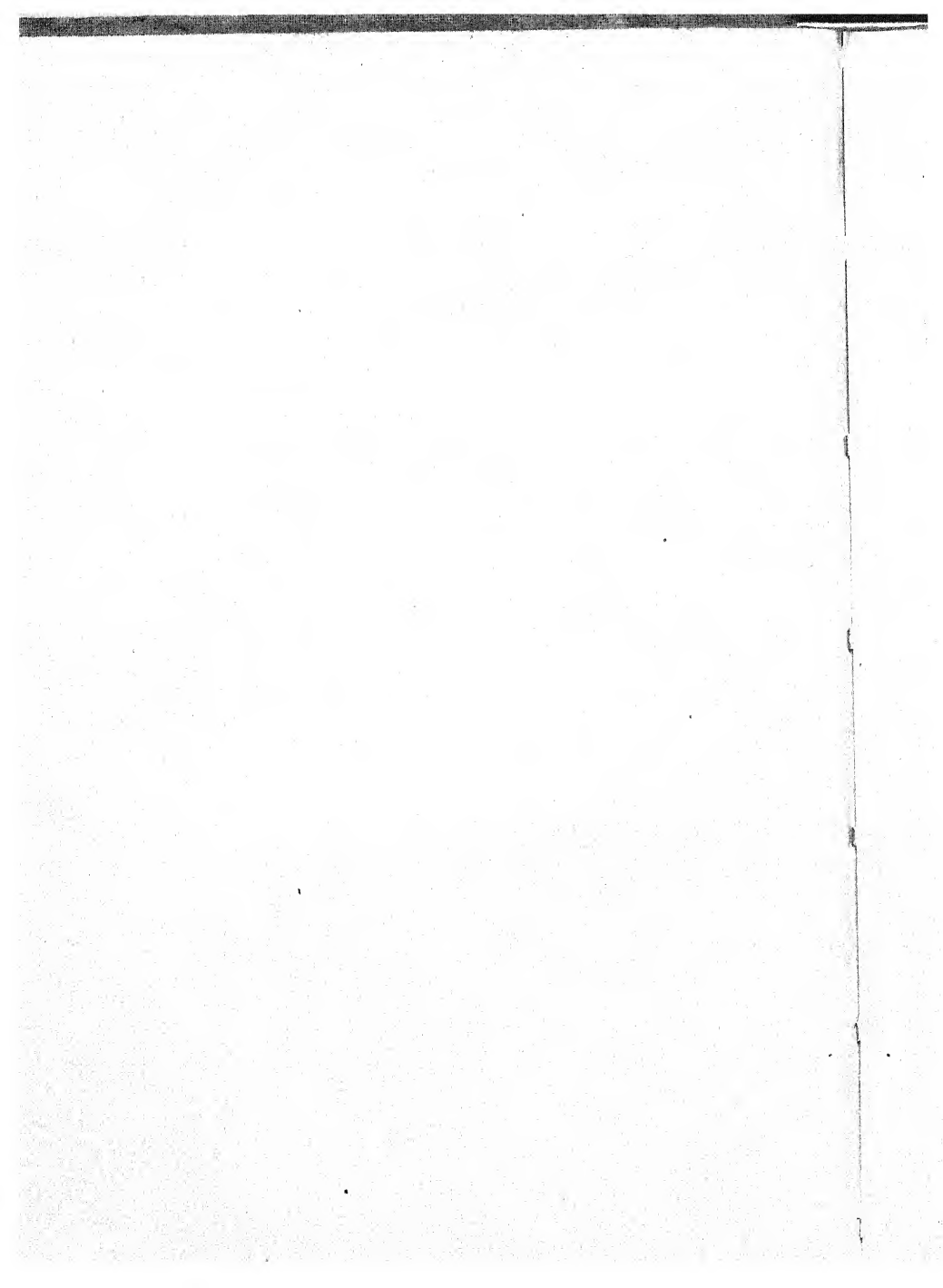
As members of the Work Committee, to whom was committed the actual study and its report in writing, we wish to express our appreciation to those who inspired the project and gave us the opportunity of taking part in it.

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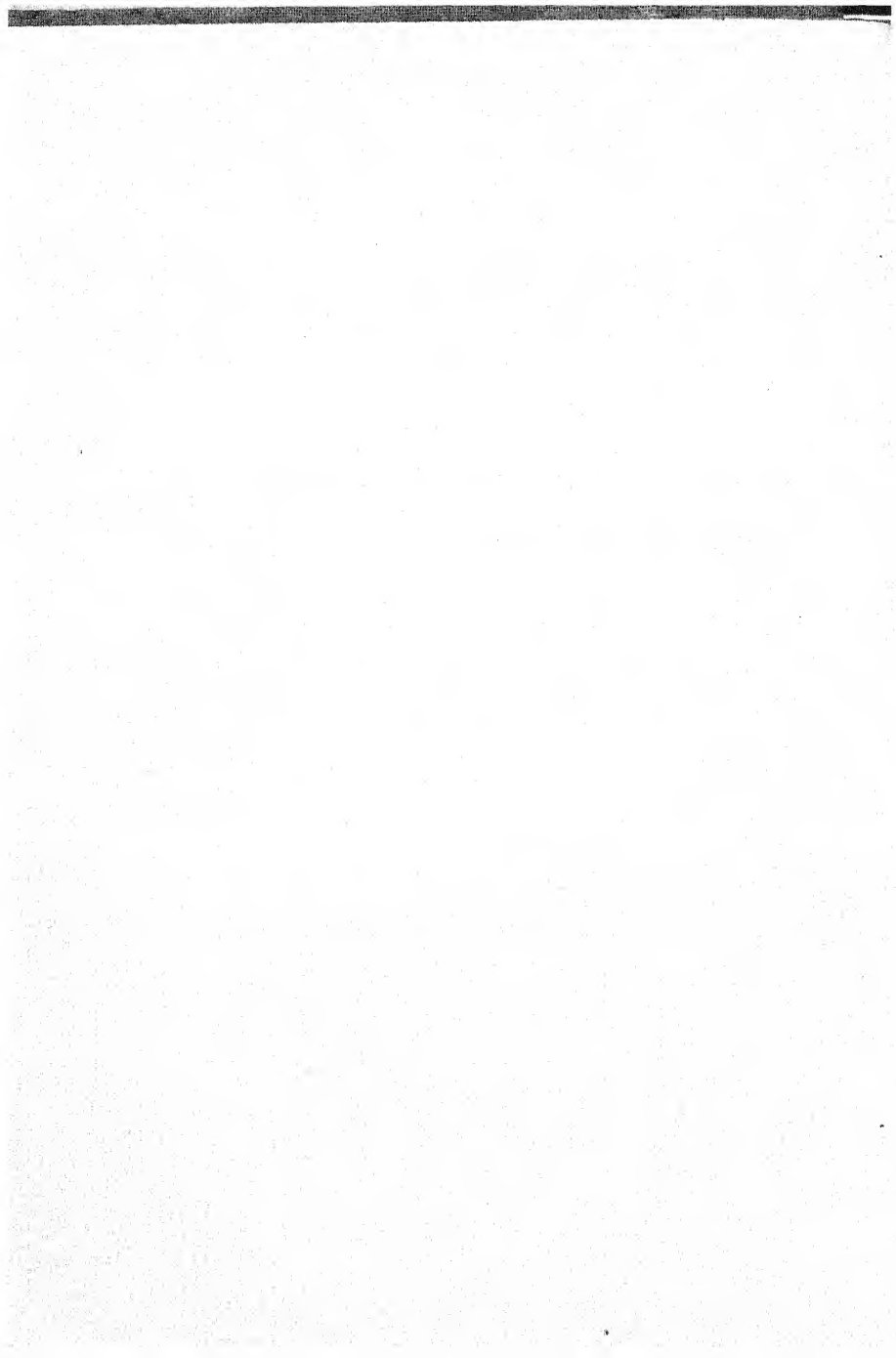


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**The Family and Its Christian
Fulfilment**



I.

The Significance of the Family

I. The Study of Family Life

Every known culture pattern in the world includes the family. It is the one universal social unit; consequently when one considers the family one is dealing with something that is basic and fundamental to humanity. Marriage with subsequent family life is a normal and universal institution. It follows, then, that the family is the norm of the community.

But the family is not only a primary unit in community life. As we shall see later it is also an important medium through which the individual is developed.

The family serves a triple purpose. It produces, nurtures, trains, and sustains its own members from the earliest days of life through to old age; it has its own unique place in society as the smallest but most important social unit; and thirdly, it is God's instrument for making mankind a fellowship of persons in the Kingdom of God.

It is therefore reasonable that the study of family life should form one of the most recent trends in education, both secular and religious. There is a large and growing stream of books, pamphlets, and magazine articles bearing on the principles of family life and various aspects of it. It has become the subject of courses of study in colleges, schools, and church leadership training centres. It is approached from the point of view of citizenship, sociology, psychology, economics, and religion. It is regarded with interest, concern, and hope.

The reasons for this attention are not hard to discover. Totalita-

rian rulers were quick to realize that without the cooperation of the family, or, rather, without their control of the family, all their plans would be fruitless. The production of children was urged that military demands for manpower might be satisfied. An attempt was made to control the racial strain. Domesticity was emphasized for women and militarism for men. The state dictated the methods of nurture and the training of the young from a very early age. In various places bold experiments in sex relations were tried, along with other social innovations.

In some countries a definite decline in population has caused grave questioning. On the part of some people it was feared that national existence might be imperilled. Others foresaw a great change in the character of a country if some sections continued to produce children while others fell behind.

On the other hand, in great countries of the Orient such as China, India, and Japan, rapid increase raised the problem of over-population. In India, for example, the lessening of infant mortality, the slow but definite raising of the mean expectation of life, and the greatly improved control of epidemics and famines, were accompanied by calculations as to whether the land available could support such large numbers of people. The problem of keeping education in advance of the huge increase of population has been a very real one. Population in relation to the existence and welfare of the family is a large subject that we must only mention and pass on.

Another reason for emphasizing the study of family life is that we are living in an era of unprecedentedly rapid and far-reaching social changes. The spread of education, the emergence of women into a more fully recognized part in the thought and work of the world, the breakdown of the old large families with their roots in the soil, as agricultural economy gives way to an industrial economy in many places, the phenomenal development of communications, all these things are significant for the life of the average family almost everywhere.

The dominant concept of Christianity—the bringing of all men everywhere into a knowledge of God's love as revealed through Christ, and into a recognized place in his family—and the deepening consciousness of the world-wide church as it touches all areas of

human experience, have brought to the fore the thought of the family as part of God's plan for the redemption and service of mankind. The centrality of the Christian home in modern Christian and missionary thinking is therefore inevitable.

It was natural that the younger churches should lead the way in this new emphasis on the Christian home and family. "If any man be in Christ he is a new creature," and many have testified to the new freedom and joy which they have found in the Christian home. At the same time no one could cease to love his old home, with all its associations of childhood and the traditions of his people. How can the fulfilment of Christ come into home life, preserving, cleansing, and renewing the life of the homes that are dear to all? It is the purpose of this book to help in answering that question.

It is not a matter to be undertaken lightly. Here, as in every quest of the Christian spirit, we may seek the enlightenment of the "Spirit of truth who shall guide," but it is plainly the will of God that we ourselves should work and cooperate in every department of knowledge. This field of enquiry is no exception. There is room for all kinds of talent, and for many different approaches. Some of the situations that might be studied are:

1. The economic and social relationships of the Christian home in a secular society.
2. The adjustment of the family to the present age, as well as to those facts which are unchanging because they are part of the divine order of the universe and the steadfastness of God.
3. The vast field of human relationships in which psychology comes into service.
4. The relationship of the home to the church.
5. The training of children as citizens of their country and as "colonists of heaven," to use the picturesque Pauline phrase.

Every contribution, however small, is important. There should be no delay, for there is a deep sense of urgency about the affairs of the Kingdom at this hour. God works without haste, but the forces of disintegration and evil are at work too, and "it is not the will of your father who is in heaven that one of these little ones should perish" (Matt. 18: 14). At the same time we are all called to work with the deepest reverence and care, knowing that when we deal

with the family, we deal with the most sensitive part of the life and spirit of man, the place of his deepest loves and, therefore, the place where he is nearest to the God of love.

2. Common Functions of the Family

Is it possible to talk about family life in such terms that persons of different backgrounds may become aware of a common experience? It is indeed. Even those who sleep on the curbstones of a city may have a sense of family in common with one who looks back with affection to the old homestead. It is a platitude that a smiling baby wins an answering smile from any normal person. He is a common denominator anywhere.

Wherever there is a home worthy of the name, three characteristics of family life are found: security, growth, and equilibrium.

1. The home is primarily a place of *security*. If it did not offer certain basic physical care children would not grow up or survive at all. The long infancy of the human child compared with that of the young of animals makes this provision very important. Other institutions may assist but they cannot take the place of the family, because human beings are so constituted that psychological and physical conditions are closely interwoven. It is now well established that an infant who receives the most scientific care but lacks maternal caresses and expressions of affection may literally fade away; the disease is known as marasmus. All this sounds like the merest truism, but as society has never yet completely cooperated with the home in providing this essential security, continued repetition is valuable. With all of the best—or the worst—that society can do, it is the home that provides security for the child, in some measure, in all aspects of life. The adult also finds security there, though to a varying extent and with different emphases.

As we further consider security in the home we are faced with two stubborn facts: we cannot provide complete security, try as we may; and security does not consist only, or perhaps even chiefly, in those physical things in which we tend to trust.

The recent years of depression and war have brought to many homes new ideas of what constitutes security. The depression taught us the weakness of our economic system; the war, the impossibility of having physical security. Shall not those who have lived through these experiences maintain a sense of comradeship with underprivileged groups to whom uncertainty and want are among the commonplaces of existence?

But it is not only war that makes physical security a relative matter. Into the most guarded home disease may come, while the untended baby playing in the dust may grow up strong and vigorous. However, the blessings of science in saving human life are seen clearly on a large scale when we read, for example, that in the United States of America 75,000 babies are alive today who would not have survived in the conditions of twenty years ago.

Security is most of all inward. Anyone who has watched the family life of nomads, vagrants, or gypsies, realizes that security is not only, or even chiefly, supplied by the physical environment of a settled life. Physical, mental, and spiritual health all spring from a deep sense of security which begins in infancy in a home with normal and happy family relationships, and then spreads outward until we can say, "This is my Father's world," and believe that "all things work together for good to them that love God" (Rom. 8:28).

Over and over again those who have been proclaiming the good news of "the Jesus way of life" have been rebuked by others who insisted that an economic or some other material salvation was what was needed. But it has been proved time without number that to one who has that inward orientation and sense of security, other things are added, just as Christ assured his followers they would be (Matt. 6:11). With his immense sympathy and compassion he did not express his surprise at the sins of men, but he was repeatedly surprised at the stupidity they showed in their lack of faith and their consequent loss of security. Above all things, he desired to give to his followers that confidence and peace which was based on the very nature of God and which would take care of all the affairs of daily life, e.g., bread (Matt. 6:9-11), clothing (ib. ver. 28-30), and companionship (Matt. 28:20). Surely he who grew up in a small village home, where his mother made the bread, and patched

the clothes, and searched diligently for a lost coin, learned even there in that humble family life those lessons of security which later he gave to the world. How greatly these are needed in homes newly entering the Christian life is clear to all who have lived with the underprivileged.¹

Certain general facts seem to stand out as we consider security in the family:

Those homes which are established on the land in a rural community are particularly fortunate. Famines and other catastrophes may cause upheaval, but the way in which such families always return to the land is proof of the stabilizing effect it has on family life. The community may have a great effect in giving a sense of security to the home. The family needs this support that grows out of mutual trust and understanding which result from long association. Where the experience of conversion, as sometimes happens, causes a family to be cast out from the old group, it is important to help that family to acquire as soon as possible a sense of *belonging* in the Christian fellowship, the "beloved community."

Up to this point we have been thinking chiefly of security in adult terms, as meaning stability in the general life of the family, physical and social, and as a confident outlook engendered by living faith in God. Security however, has another very important phase. It is the sense of security which children wish to feel in sharing their inner life with the adults of their environment, especially parents and teachers. It is, in other words, the degree of sympathy which has been established between the child and the adult, and the awareness on the part of the adult of the creative forces which are at work in the child. The presence or absence of this sense of security in the child determines the degree of confidence which he feels in the adult world about him.

Most adults, even parents and teachers, are profoundly ignorant of the inner life of children, their real thoughts and feelings. On the other hand children know adults much more than adults think possible. The children are fully aware of the emotional instability so often displayed by grown people, their prevarications and manoeuvres, their haste and dullness. To many children the adult

¹ See Chapter V, "Health and Growth." See also Chapter VI, "Personality."

seems overbearing and interfering. What more natural than for them to erect their barricades and retire into a world of their own? Unless the child feels secure in his relationship with the adult he will not give his parent and teacher the confidence which they may yearn to receive.

Mutual confidence between older and younger is essential if a foolish and unnecessary clash between the generations is not to take place. It is moreover a prerequisite if the creative spirit of adult and child alike is to be set free to work in the world. But to obtain this mutual security a sensitive and quiet spirit is essential for the adult. In very early childhood the child himself often opens the door into his inner world. If you know how, if you are ready in spirit, you may enter in. Too often that eager openness of heart meets a reception as clumsy as our fingers are if we carelessly attempt to handle a moth or butterfly. As the years go by we drive the frank and creative spirit of the child into practising the "petty immoralities" of subterfuge, evasion, and an unnatural reticence, even in the case of those bolder spirits who at times take refuge in open rebellion. By the time adulthood is reached the creative spirit (for it was nothing less) which had peeped forth in childhood has been incarcerated. Only a miracle will set it free, for it has received a life sentence.

To those who yearn to keep open the door we would say simply, "Stop, look, and listen." Haste is fatal. How slowly God works! Listen. Speech is a new and untried skill to the child. It is perhaps easier for him to express himself in motion than in words, so we must look as well as listen. If we want to set free the imprisoned adult we must do the same things, only even more patiently. But as we quietly look and listen the scales will fall from our eyes and our ears will be unstopped. We shall see how the roots of security provide strength for the rhythm of growth.

2. The second important aspect of family life to which we have referred is that of *growth*. Similar provision of food, clothing, shelter, and companionship needed for security are necessary also for growth. There is, however, a difference. When we pass from the thought of security to that of growth we realize at once that protection may

dwarf it and provision may weaken it. If a child is to grow he must relate himself to the physical and social world outside the four walls of home, and this cannot be done without taking risks. Better than the metaphor of the wall is that of the skin, which has to perform a double duty, inasmuch as it has both to protect the body against the impacts of the outside world, and also to be the means of contact between the person and that world. It is the delicate and important function of the family to encourage and assist growth by being a unit functioning in society, interpreting the child and society to one another, until the relationship has been happily established.

The concept of growth is wider now than it has ever been. Physiologists and psychologists have called our attention to the rhythm of growth in the life of each individual. There are times when the child's growth in height is accelerated and other times when he gains more rapidly in weight. While there are certain broadly marked tendencies of physical growth there is no exact similarity between one child and another. The old tables of growth for children gave definite weights and heights for each age. Now, however, children are grouped as short, medium, or tall in type, with weight to correspond.

In the same way we know that there are times of quickened intellectual eagerness or apprehension, i.e., there is a rhythm of mental growth as there is of physical growth, though the peaks may occur quite differently. There is also a social growth in which children relate themselves to social conditions and to contacts with other people much more easily at certain times than at others. It is only by observing and working with the rhythm that one can truly educate.

The laws of spiritual growth are just as true but much less well known. Various cultures have long recognized that there are stages of spiritual growth. The systematic Hindu mind conceives of four paths and four stages of life. The stages come in sequence, but the path may be chosen and followed throughout life, or a man may try more than one path. The stages are these:

The disciple and continent youth.

The householder, married and sharing in the affairs of daily life.

The retired man, who seeks a hermitage in the forest, where he may be accompanied by his wife. This stage is the time of recollecting the soul.

The mendicant ascetic who has left all. "We brought nothing into this world and we can take nothing out"—the *sannyasi* is already practising that detachment.

The four paths are:

The way of knowledge,

The way of works,

The way of devotion,

The way of discipline.

Christian psychologists have also given thought to the stages of spiritual growth. In the modern field of religious education there has been a great deal of consideration given to this matter. Here is a statement, by one authority, of what are considered typical seasons of spiritual responsiveness:

Early childhood, largely unconscious but with a growing awareness of God and moral values.

9-10 years, first conscious awakening, marked by questions.

12 years and 15 years. These two periods have long been considered the most important seasons of religious awakening and commitment. Later on, from 18 years, religion tends to be more social and less individual, i.e., a different type of religious experience develops.

Such a statement cannot be taken as a hard and fast rule for the life of any individual. The grace of God has won men and women to him at any and every age. But as those who are concerned with the development of the spiritual life of our children we must be aware of the fact that experience in general shows a special sensitivity and responsiveness at certain ages, and we should be ready to cooperate and to help.

Christianity shares with other religions a very great appreciation of the importance of puberty in spiritual development. Here Christianity can indeed be fulfilled. The Jewish law ceremonially recognized a boy's first participation with his father in the adult observances of religion. Jesus at the age of twelve accompanied his parents to a festival in the temple at Jerusalem and took his place as a "son of the law" on that occasion. It was for him so great

an event that the silence which hides all his early years that lie between his infancy and his ministry is broken, and we see the eager boy uplifted with the glory of realizing in a new way his sonship to God, the Heavenly Father. Perhaps for the first time the tender Mary and the wise Joseph failed to keep pace with the flight of his spirit. But the record that sums up all the subsequent adolescence is perfect, alike in its simplicity and all that it contains. "Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:52).

The understanding of a deep connection between puberty and religious development is extremely widespread, perhaps universal. In many social groups it is true that by puberty a boy must have acquired knowledge of his father's craft, or have been trained as a hunter or fisherman, while a girl has shared her mother's domestic responsibilities. Such training begins early and is taken as a matter of course. It is entirely within the family. But the initiation of the youth at puberty is quite a different matter. It is not just a family affair, but a community responsibility. As religious initiation, it generally involves training the youth, boy or girl, in the observances of the community religion, such as making the offerings to the spirits, performing the customary rites, and learning the history of the tribe or group.

It is also deeply significant that among people whose culture is primarily oral, education is centred very largely in the puberty ceremonies; or if it has been begun in childhood it comes to a climax at that time. The character of that education is remarkable, because it is uniform in many groups whose methods of imparting it vary—it is an education about people, and not an education about things, as so much of our education tends to be. In other words, it is an education in relationships, including those within the family and the new family entered by marriage, those within the tribe, and with strangers.

In the matter of method, we see two common features. The first is that because of the gregariousness of youth the training and initiation are often given in groups. We have the secret societies, the boys' and girls' club houses, the emphasis on the men's side and the women's side of the house, and many other forms of the same

principle. The other feature is the challenge to youth by enforcing hard and bitter and indeed sometimes dangerous tests to be surmounted to prove the mettle of the candidate.²

Among many primitive peoples both boys and girls are initiated, attention being given to both sexes. As culture develops, there tends to be an emphasis on the boys, and the girls are passed over. For example, it is thought that in the olden days in India, Brahmin girls as well as boys were given the sacred thread. Now that impressive ceremony in which the youth is initiated by a spiritual leader (*guru*) and taught a secret prayer, and is perhaps even given a new name, is reserved for boys only.³

In the Christian church we have always a clear recognition of the spiritual opportunity presented to us at puberty. We may call it confirmation, or profession of faith, or adult baptism, but all branches of the church recognize its importance, though it is evident that we have not realized all the significance of this sensitive and important period.

We must notice, however, the special contributions of Christianity to the concept of spiritual growth.

The first is the importance of early childhood. In other religions it is often believed that a baby has no soul until a certain time when it is given one by a rite. Few people think of the early importance of spiritual training in childhood except by teaching a child religious prayers and observances. That the child may have spiritual perception and knowledge is hard for many to accept. Christ's name will always be associated with the significance of childhood.

"Then were there brought unto him little children, that he should put his hands on them and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: for such is the kingdom of heaven. And he laid his hands on them" (Mark 10: 13-16).

Paul was very close to the spirit of his Master when he declared the spiritual significance of those who have the unassuming nature of little children; not the wise, or influential, or those of noble birth are called, he said, but those who are regarded as foolish,

² See Chapter II, p. 32, for a brief account of Bantu initiation customs.

³ See pp. 172-173 for an account of this ceremony.

destitute of influence, mean, and mere nobodies, and they receive the wisdom and freedom and holiness of God (1 Cor. 1:26-31).

It is the glory of Christianity that, in contra-distinction to the physical law of the survival of the fittest, it makes the unfit fit. It makes any man grow. It has a complete faith in the capacity for spiritual growth of anyone into whom God has put life, because growth *is* the law of life. The Vedas of the Hindus might be read only by the men of the three upper, "twice-born" castes, but the word of God must "run" freely among all men (2 Thess. 3:1). The belief of Christianity that growth is the law of spiritual life is of special significance for those ages and groups which have hitherto been considered relatively static in spiritual matters, the very young, the old, and the ignorant.

Too often adulthood has been considered inevitably static. But an amazing revelation of the continued capacity of a person for growth has come through the adult literacy and adult education movements of our times, based on adult psychology. Father and mother can and do learn to read, and grandfather and grandmother too. They become mentally awake and spiritually accessible and enlightened. As this new knowledge spreads it is going to be a tremendous and incalculable force, and may accomplish much for democracy and progress within family life as well as in society. Whether it shall be only mental and social growth, or whether it shall be also genuine spiritual growth, may be decided by the Christian church.

As has been suggested before, family life teaches us one important aspect of the law of growth that must never be forgotten: growth cannot be forced. Those who attempt to do so defeat their own ends. Growth on the part of the child implies divine patience on the parts of adults, as they watch and cooperate with the unhurried processes of the law of life by providing surrounding conditions and attitudes that encourage right development.

3. In the third place it is the function of the family to maintain the *equilibrium* between two social forces which have for long been opposed to each other, but are in our times coming out into bitter and open conflict. We refer to individualism and totalitarianism.

An undue emphasis upon the individual weakens the true sense of the social function of the family, and in time the integrity of the family itself. There is an egotism which seeks the rights of the individual while paying little attention to his duties and associations. It is expressed in many ways. For instance, to the excessively individualistic person, romance and passion are considered the only bases for marriage, and marriage itself may be swept aside in favour of an experimental union. There can be neither security nor growth under such conditions.

Another illustration may be taken in the economic field.

"The individualistic outlook shows itself in the spending habits of the members of a modern society. Spending in earlier times would be to a very large extent concerned with the service and upkeep of the home; or in saving for the establishment of future homes. Expenditure outside the home, on clothes, for example, would be governed largely by a simple conventional standard, and expenditure on pleasure, largely on pleasures shared by the family with its neighbours. The modern tendency to spend for individual enjoyment and individual aggrandisement has both diverted expenditure from the home and opened the flood-gates to the disintegrating influence of greedy commercial endeavours to exploit the selfishness, crudity and vanity of men and women."⁴

On the other hand there are many who endeavour entirely to subordinate the individual to the dominance of the nation, or the state, or war, or industry. There are indeed times when the rights of the individual must be temporarily in abeyance, but when that occurs in a true democracy it is recognized as being a temporary expedient, and everything possible is done to minimize the harmful effects and to return to normal conditions as soon as possible. There is, moreover, a great difference between a voluntary and an involuntary limitation. This struggle between the individual and society is of long duration and has reached a new intensity in this generation. It is like a pair of balances which tip from one side to the other, or like a violently oscillating pendulum. In the centre maintaining the equilibrium is the family. Without it there would be a com-

⁴ *Home and Family Life*: Published for the British Council of Churches by the S.C.M. Press Ltd., 56 Bloomsbury St., London, W.C. 1, price one shilling.

pletely unregulated passing from one extreme to the other. But the family holds the balance when other small social groups, professional, cultural, and economic, collapse in the midst of the warring forces. The reason is that the family by its very constitution cannot forget the rights of even the weakest of its members, and is bound to protect them; and at the same time it is a community, where no one lives for himself.

We do not forget that in some families the members are bent on living their own individual lives, and that other families form a close corporation unwilling to enter into the social life around them; but it is certain that under present conditions of flux and change such anti-social groups cannot maintain their aloofness or even their existence. We think rather of normal families, related to their communities and to a larger society, leading disciplined and purposeful lives, carrying a sense of responsibility both to those within and to those without, and thus securing the maximum benefit of security and growth both for the individual and for the social order of which he is a part and in which he must function.

3. Characteristics Common to All Cultures

In order to create and preserve conditions of security, growth, and equilibrium for all its members, and to fulfil its role as the primal social unit, the family manifests certain common characteristics, which may be briefly stated.

1. One feature of the true family cannot be simulated, and that is *procreation*. The generation and nurture of children has been the strongest centripetal force in developing the association of a man and a woman into the close-knit social group known as the family. Even when the role of the parents in generation was little understood among primitive people, the need of a protector for the mother and a provider and guide for the child was early felt. However people may theorize about procreation when they have little scientific knowledge about it, it is generally accepted as a cooperative act which is the foundation of family life and which is the unique

characteristic of the family as a social institution. A family typically has a child or children.

2. The family is an *organization*. It may be a simple type as in the father-mother-child triad that is characteristic of much of present-day society. It may be an extremely complex group family as in conservative society in Latin America, in India or China, or the clan family of Africa. But in the most elementary type of family life as well as in the most complex, there is organization. There is, for example, almost always a head. It is frequently the father, but in some cultures it is the mother; it may be the oldest man of the group, or the maternal uncle. But there is always a person whom we may call the spokesman or the head of the family.

3. The provision of elementary physical needs and the desire for freedom from fear and want turn the family into an *economic unit*. All are consumers; some are producers. Adjustment is necessary if all are to do their fair share, or if the labor of children is not to be exploited. It is perhaps at this point that the relation of the home to society is at present most open to question. The basic economics of the family are perhaps most clearly seen where it is established on the land, as are the majority of families in the world. But even there complicating factors are coming in. Take, for example, the question of elementary, primary education in countries where it is not yet free and compulsory. Consider this picture of the economic responsibility of Gond children:

"By the time he is five the forest-child must go to work. In the blacksmith's shop guarded by Lohar Sur, Demon of the iron-kilns, Jiggery, a tiny girl with a huge stomach puffed out with round worm, works the bellows; Ranger, a fat and smiling baby, drives out the cattle with a flow of *gali* (abuse) of which a costermonger might well be proud; little Hazari, not more than ten, sleeps alone all night in the wheat-fields to drive away wild pig and other thieves. The little girls sift the rice, and plaster cowdung, and nurse the babies."⁵

Have parents a right to keep their children out of school for the

sake of their small earnings? What kind of community is it where parents feel themselves obliged to take this course? What can be done to protect the child against his parents or the employers who combine to exploit parents and children? Or have we here the possibility, under proper control, of the right approach to a living education?

4. The family is also an example of *organized labour*. The division of labour, may be on an age basis, or it may be on an occupational basis, whereby certain members of the family are assigned tasks for which they are well fitted, or which no one else wants to perform. Anyone who seeks to understand the life of a family must be familiar with the organization of its daily work.

5. Every family carries a certain amount of *communal responsibility*. This is most clearly seen in a village where different occupational groups are gathered together, such as a village in India. There is the village potter, the village barber, the village midwife, the village carpenter, or the village priest. The family of each functionary shares in the sense of responsibility, while the performance of duties is commonly passed on from father to son. The custom is common in villages throughout the world, but in India it petrified long ago into caste, from which society is now beginning to shake itself free. It was, however, a two-way affair. The family had its responsibility to the village, and it also had certain definite perquisites by way of reward. In India at harvest time the land-owner stands in his fields, and near him are those who render service to him throughout the year. As the grain is reaped and threshed, a share is given to each one according to his need. There is the astrologer, the priest, the village schoolmaster, and so on, down to those whose duty it is to do the scavenging or other forms of work which are generally disliked. Other countries have their own form of communal services and mutual obligations.

Later on these simple mutual obligations and performance of duties change by degrees into citizenship in community and larger groups. The sense of responsibility for order and well-being in one's environment which is so much needed in civic affairs is developed

first in the home. The discipline which subordinates one's personal desires for the good of others is learned most easily in the family. Race and class prejudices which militate so strongly against national and international peace and security are generally the result of attitudes shown by adults in the family.

6. The transmission of life from generation to generation is not merely a physical process. It implies also the transmission of the *cultural heritage* of the group, or tribe, or race which cannot easily be separated from their *religious associations*.

A great part of the cultural education of the child consists in what he learns from the ordinary habits of life of his family. It has been quaintly but thoughtfully expressed by a Victorian lady, Mrs. Barbauld:

"Do you ask what will educate your son? Your example will educate him; your conversation with your friends; the business he sees you transact; the likings and dislikings he sees you express—these will educate him. The society you live in will educate him; above all, your rank, your situation in life, your home, your table, will educate him. It is not in your power to withdraw from him the continual influence of these things, except you were to withdraw yourself from them also. Education goes on at every instant of time; you can neither stop it nor turn its course. What these have a tendency to make your child, that he will be."

There are a myriad ways in which the cultural heritage can be passed on. One thinks of festivals, such as the Jewish Passover, as described in Exodus 12: 21-27. Even the acts of daily life are in many cases linked with the mythology or the history of a people. Often the origin has been forgotten, or but dimly remembered, but still the legends and stories of a people may be preserved in the homes.

The literature of many peoples is an oral literature. The epics, the ballads, the dances, the songs are for the most part remembered, recited, and learned in the family circle.

A family not only supports and carries on the traditional religion of its culture; very often the family rituals are the only formal expression of religion a tribe may have. An anthropologist seeking the religion of a people may find it very hard to discover until he

turns to a family ritual such as those associated with birth or death or puberty. Even in secularized communities religion is often connected chiefly with domestic occasions. In other words, many men and women who pay little attention to religion in most matters insist upon having its offices in circumstances which affect the family. People who are themselves careless about religion will yet wish to have their children trained in church or Sunday school.

Moral standards, a sense of right and wrong, conscience, character—in short, ethical development—has its foundations laid in the home. It is a common experience for faith to falter and to need re-thinking in adolescence or adulthood, but if judgment has been developed even moderately, the person will continue to act conscientiously even though temporarily he may not know the reason why. Such a person is more likely to travel through the period of doubt and questioning into an area of assurance of faith than one whose home training has lacked religious emphasis.

The conscience of the individual is based on early family experience. Moral standards and attitudes are for most people "caught, not taught." The attitudes of the family rather than their precepts are the foundation for the ethical philosophy of the individual. All the preaching in the world cannot easily nullify the unfortunate impression produced by a dirty or a quarrelsome home that calls itself Christian, while the radiance of a truly Christian family life where the spirit of love reigns will penetrate the mind and conscience of many who have turned a deaf ear to the spoken word. It is the touchstone of experience which the non-Christian applies, and who is to gainsay him?

A child's first experience of worship and the practice of prayer is in the home. From his father and his mother he hears his first Bible stories and gets his first idea of God. From the conversation and practice of his parents he gets his first reverence for the church and the consciousness of being at home in the house of God. Where there is a decline of religion in a country there has generally been first a decline of religion in many homes. It is also true that in countries where religion has been officially persecuted or disavowed the homes of the faithful have kept it alive, even though it be in secret. The sense of Divine purpose in the family will in time spread

out to a sense of that purpose manifesting itself in the life of the individual and also in the life of the community or the state.

4. The Christian Home in the Church Universal

We have no hesitation in saying that the Christian home and the church are completely dependent on each other.

Both in the early days of the spread of Christianity and in our contemporary life, whenever the gospel is proclaimed and accepted in any community, the church begins with a home that has become Christian. A church or congregation is not a collection of individuals, though individuals may join; it is primarily a gathering together of Christian families. Christianity in a community is not fully interpreted by experience or integrated with daily life until at least one family becomes Christian. Because the family is the keystone of the bridge between the individual and society, in the Christian home the Faith is socialized for the individual and made personal for society. In this way a true spiritual equilibrium is maintained. Or we may venture to say with deep reverence, in the Christian family the Truth as seen in the Way of the home becomes Life.

1. The Christian home has always been the *nucleus* of the church. We find in the letters of St. Paul that he sent his greetings to the church that met in a Christian home (Romans 16:5; Col. 4:15; Philemon 2. Compare Acts 2:46). Again and again we are told that it was the baptism of a household that began a local church; e.g., in Acts 16:15, where the church in Philippi was begun by the baptism of Lydia and her household, followed some time later by the joyful baptism of the jailer and his whole household (Acts 16:33, 34). There are undoubtedly times and occasions when one brave man or woman stands alone, but the life of the church can hardly be said to exist until there is some sense of community; and that takes place when homes become Christian.

No wonder that when St. Paul was writing of the church with the greatest tenderness he refers to God as the Heavenly Father

from whom the whole family in heaven and on earth is named, and prays that Christ may be at home in each heart (Eph. 2: 14, 17).

2. The family is not only the nucleus of the church, it is also the *conservator* of the faith. St. Paul refers to the foundation of Christian teaching and faith imparted to his disciple, Timothy, by his mother and grandmother (2 Tim. 1: 5, also 2 Tim. 3: 14, 15). The importance of the family in this connection is brought forcibly home to us all when we think of the persecuted and martyred churches of Europe. Against the church as an institution the full fury of wrath may for a time prevail, and the voice of its priests in public worship may be silenced, but nothing can stop Christian mothers and fathers from praying with and for their children, and by life and word communicating their faith. Those too among the younger churches who have left all for the dear sake of their Master know how bitterly lonely an individual may be, and what a privilege it is for a family to face difficulties together. The individual's contacts with his family, the Christian family's relations with their former community, may be permanently cut off, or may be resumed after a time; but whatever the outcome, the help of the Christian church members in providing companionship both of the spirit and in the daily affairs of life during such a time of testing should be freely given.

The comparative powerlessness of an individual, who may be the sole Christian in his family, to influence a non-Christian community, or even to develop to the full his own best powers, has often been illustrated. The story is quite different, however, when a family enters the church. (See especially Chapter VIII.)

3. The Christian home is the greatest *witness* to the faith. "What women these Christians have!" exclaimed the pagans when they saw the women of the early church. In many non-Christian communities today Christian women are the most observed, the most criticized, and the most admired! Our Lord, who thoroughly knew life in an Eastern village, told his followers that they would be like salt, or a light, impossible to ignore. The Christian home by its quality of life either ratifies or nullifies much of the preaching of

the Christian message. It is indeed a living epistle, "known and read of all men" (2 Cor. 3:2, 3).

Summary

To summarize, then, we see that the family is universal, but that although it is so familiar, in today's changing conditions it needs study and analysis, so that its past faults may be corrected and its strength for the future may be better developed. We see that it is in the family that security, growth, and equilibrium for children and adults alike are chiefly to be attained. In the family, wherever found, and of whatever degree of privilege, are certain common characteristics, ranging from the generation and nurture of children to the transmission of religious and cultural heritages. And finally, in Christian society, the interdependence of home and church is so complete that neither can flourish for long without the other.

II.

Family Culture Patterns

I. Variations of the Family Pattern

Family life in various cultures not only has an underlying unity in the purpose of the family, and in the common characteristics found in different cultural groups; it presents important differences in outlook and practice.

For our purpose we shall take the word "family" to mean the biological group of a married couple and their children. The sociological family may be much larger: it may be the joint-family of Hindu India, or the clan family of Africa, or the large household family in China.

In the simple family the husband and wife have their distinct functions. The biological function of each has been established by Nature and is therefore invariable, but socially there is considerable variation as to the *duties and privileges* of each. This is seen most clearly in the matter of the status of women, which is so important that separate consideration will be given to it.¹ But in passing we may say that although a Hindu or a Chinese woman, for example, may not appear to have any voice in deciding important family issues, in reality she has a good deal; and a woman of strong personality may have a great influence upon all that affects the life of the home, though she will not usually have much to say about her husband's business affairs. Here again it is difficult to generalize. Burmese women customarily run the family's business. There are Hindu women who are remarkably capable in managing large

¹ See Chapter III.

estates while their husbands are interested in other matters. As a general rule, however, the woman's responsibility is concerned with internal, and her husband's with external affairs. Any study of the family should take into account the variations of privilege and responsibility.

Inheritance may be from the father's side, or the mother's side, or from both. The family name may be derived from either the father's or the mother's side, according to the custom of the people. Or there may be no family name, but only personal names. In a tribe where the names are inherited from the mother, other legacies, such as sacred objects, may be passed from father to son. It is important to notice the choice, the bestowal, and the use of names.

The laws of inheritance also show much of the mind of a people in regard to the status and function of various members of the family and of the sexes. Inheritance, of course, is a very wide term. As we have seen, it may include nomenclature. It also includes perquisites and rights as well as property. Certain privileges, such as the performance of magic or other important rituals, are often transmitted from father to son. Many old craftsmen would not impart the cherished secrets of their art to anyone outside the family, and some skills have perished because, eventually, there was no one to take over and practise them. In cooking, certain recipes become known as a specialty of the women of a particular family.

The *sexual division of labour* varies considerably from one culture to another. In England there is the tradition of a dairymaid, but among the Todas of the Nigiris (South India) any work in the dairy is taboo for women. Among Canadian Indians hunting is a man's work, but it is his wife who carries home the quarry, no matter how heavy it may be. In many countries, agriculture is a joint occupation for men and women, while in Africa it is typically the woman's share of the family economy. Pottery, again, is either a masculine or a feminine occupation according to the particular tradition. To help the wife with the cooking and with the care of children is considered unmanly in some places, but deserving of encomium in others. Some times there are good reasons for such allocations: e.g., when a society was changing over from hunting to agriculture, it was considered natural and proper that the men

should face the wild beasts, while the woman cultivated the patch of corn. The present day sexual division of labour is often based on reasons which were once sufficient but are now obsolete.

The *training of adolescents* is another important factor to observe in studying any culture. In the American pattern much is done to bring adolescents of both sexes together for educational and social purposes, and it is considered useful for them to get to know each other in a general way before courtship and marriage take place. In many culture patterns, however, *segregation of the sexes* at puberty is common. It may take the extreme form of having boys' and girls' houses or secret societies as in Africa, or being educated at separate boarding-schools as in England, or dividing into separate day schools as in Soviet Russia (since 1943). In the United States of America, in addition to the extreme freedom of educational and social intercourse practised during adolescence, there are many separate societies, religious and secular, for 'teen-age boys and girls, and college fraternities and sororities are separate secret societies at a slightly higher age level.

In some societies this segregation of the unmarried girls and boys is temporary. In other cases it is continued in adult life. China, India, Africa, and regions in which the Moslem religion prevails, have "women's quarters" as part of their scheme of housing. In many places the sexes do not worship together, or, if both use the same building, they sit in separate places, e.g., the mosque and the synagogue have their galleries for women. Christian churches in areas of Moslem background sometimes follow this pattern of separation in worship. This is true in parts of Iran and elsewhere.

In other words, the segregation of the sexes is found in residence, in public and economic activities, and in the performance of sacred rites.

Our purpose in stressing variations is not to emphasize things that divide, but to suggest the need of understanding differences clearly. Such understanding can be attained only by sympathetic study and observation. It will promote a sense of those values which should be conserved as old patterns are modified by the currents of new ideas and contacts.

2. Five Types of Families

Every Christian must be keenly aware that we have hardly yet apprehended, much less put into practice, what our Faith has to contribute to the well-being and usefulness of our homes. But since it is our desire to help all Christian workers who may read this book to attain a fuller understanding and appreciation of the homes by which they are surrounded, it may be well for us briefly to describe some characteristics of five types of homes. No such description can be true of every home, but as each culture *tends* to produce homes of certain type, there is some value in observing the features of that type. We take then the African home as being of the clan type; the Hindu home, the caste type; the woman-dominated Burmese home; the Chinese household; and the Moslem family as found in Kabylia.²

Plan of Study of Types

We find five aspects of human existence that are essential to the survival of the individual and of the family. They are 1) biological, stressing sexual normality and physical fitness; 2) psychological, including mental health and emotional stability; 3) economic, i.e., the producer-consumer duality; 4) social, including relations within the family and the relationship of the family to those without, as a civil unit; 5) attitudinal, by which is meant the attitudes of husband and wife to God, to each other, to other persons, and to things—in short, those attitudes which are a person's real religion, consciously or unconsciously expressed.

1. Biological

Physical normality in sex is obviously one of the most valued characteristics in the husband-wife relation. It implies mutual satisfaction on the physical level, and the ability to procreate and bear children. In some cultures the latter is more important than the former, and here the lot of the barren women is most pitiable. In some culture-patterns the physical fitness of both men and women to do hard manual labour is also valued. A man practises polygamy

² A brief study of the Japanese family, showing marked effects of modern ideas superimposed upon an ancient system, will be found on pp. 174-175.

to ensure an adequate labour supply even more than for his physical satisfaction. Those who are physically unfit are considered useless in all those cultures which emphasize physical fitness from the point of view either of sex or labour.

2. *Psychological*

Psychological unsoundness is often more taxing on relationships than physical unsoundness. It is tragic to see how little has been done through the centuries to care for those who have severe mental maladies. Christianity has its opportunity still in ministering to these afflicted ones, and most of all in the realm of mental health and preventive measures. Our Lord repeatedly said that *fear* springing from lack of faith in God was the cause of much mental ill-health, and modern science has been rediscovering the same thing. Emotional instability is commonly found in the form of hysteria where women have been unduly suppressed, and it is thought in various cultures to be an invariable characteristic of the female sex.

3. *Economic*

In every family there are essential economic tasks to be performed, and every husband and wife who are devoted to each other will gladly share in the economic tasks which make it possible for them to live together and have children. These tasks may sometimes be done at home or near home; or they may call for prolonged absence on the part of the husband or even of the wife. There is also a definite need for leisure, and the satisfaction of skills and other interests, besides the strictly utilitarian motive.

4. *Social*

This aspect of the husband-and-wife relation has two phases:

a). The mutual relation between husband and wife, and similarly between members of the family circle. Asceticism, self-centredness, and aversion to the opposite sex do not make for normal healthy family relations. Neither does lack of free relationships among different age-groups make for normal development. Family relationships, especially those between husband and wife, require skill and finesse on the part of those who would get the maximum out

of those relationships on the highest plane. Mutual appreciation is of the utmost importance in this phase.

b). The family cannot be a success socially unless it has the same happy relations with the larger group of which it is a part. It must be proud and happy to belong to the group, and it must receive from the group all the assistance that can be given to make family life secure and efficient.

This fact has become of paramount importance in our times, when industry is forcing great reorganization in the social structure, and family life is either threatened or left in a backwater. How the present intense interest in industrial improvement may be linked to home improvement is suggested by a woman who is a wife and mother and who also gave up a successful business career to work in a war-time aircraft factory. She writes a statement that might be pondered in many widely differing social groups. She says,

"I wish that all . . . citizens could be drafted and given at least six months in a plant. If we could all understand what it takes to produce an airplane engine, we'd be a long way towards understanding what it takes to produce a generation of fine citizens. It takes planning—over-all planning; full cooperation of all those engaged in the business; attention to the newest discoveries and methods; willingness to cast aside outworn methods and practices and put in newer and better ones; strict attention to the welfare of the people involved. All those things are necessary to produce a good . . . home—where Man and Woman may meet and live as equals, happily, and the children grow to their full size and strength. If it's worth organizing people so good airplane engines can be produced, surely we can take a little time to do a little organizing to make our home hit on all cylinders."³

5. Attitudinal

Attitudes are probably the most important of all the aspects of family relationships. *The attitude of each person gives direction, purpose, and meaning to relationships.* The sex-relationship in marriage, for instance, important though it is, plays only a contributory part in the husband-wife relationship. It is the attitudes

³ Elizabeth Hawes, *Why Women Cry*. New York: Reynal and Hitchcock, 1943. Used by permission.

of the man and woman which determine its value and significance for their lives—or leave it simply as legalized rape. Attitudes lead to action. Right attitudes give one the motivation for remaining healthy, for acquiring emotional stability, for seeking skill in economic roles, for creating and enjoying leisure, for engaging fully in those social activities that make for law and order, education, and religious institutions.

Most significant are the attitudes relating life to God. Where the fear concept dominates a belief in God, it will manifest itself also in relations between men. The wife will be made to fear her husband, or both will be haunted by fear of the Unknown, which will seem to them to be malignantly trying to destroy their happiness. Where there is a sense of a God who is the embodiment of love and creative energy, with whom one can establish a mutuality of experience, there is a sense of joyous freedom in the home. The law of love imposes a discipline that leads to a sense of fulfilment and creative activity.

The African Family

One's sense of inadequacy is overpowering as one seeks to discuss the African family. There are so many tribes scattered over a vast area, so many practices, and so many beliefs. However, the great Bantu group, occupying Africa from the Sahara to the desert regions of South Africa, and from the Atlantic through most of central Africa towards the Pacific, affords such a vast field for study that most of our illustrations are taken from that society.

1. *Biological*

Sexual normality is a prerequisite in the African family. Various devices, such as trial marriage and trial sexual relations, are used in some places.

"The Bantu do not equate sex and sin. On the contrary, looking at its full value in perpetuating the race and its close association with human fertility and thus with the welfare of society, they believe it to be a powerful means for good. The institution of pre-marital intercourse in Bantu society has many safeguards. Not only

is it a public relationship, controlled by the age-groups of the respective parties, but steps are taken, usually at puberty, to warn girls or boys of the dangers associated with it. . . . In tribal life early marriage is the rule, parental control of children is real and public opinion is an effective sanction."⁴

"Congo women expect and want children as soon as possible after marriage. . . . Their ideal is to give birth to children in wedlock and to space the births of their children in intervals of three to four years. To be childless is to the Congo woman a very great sorrow. Her clan harasses her until she leaves her husband. Her uncles find another husband for her, usually a man they know to be fertile. If she still remains sterile, she becomes the butt of the village jokes, while her fellow women make up songs about her."⁵

The changing conditions of life which have affected many tribes in Africa have found the people unable to adjust their living habits to the new conditions, and the result has too often been deterioration in the general health of the community. Venereal diseases, tuberculosis, and others formerly not so prevalent are now widespread.

2. *Psychological*

With reference to psychological conditions and emotional stability we find a state of affairs parallel to the deterioration in physical health.

"African life for the extended country family was one of balance of diet, physical effort and leisure, responsibility and privilege. The demand for cheap urban labour has entirely upset this balance. It has disturbed the design for living of the African family, in which every member had his ordered place and action. In a haphazard slum environment the design for living has been removed entirely and leisure has become an almost unknown quantity."

3. *Economic*

The African family living in the village has worked out a system

⁴ Condensed from Report of Conference on African Family Life, Pretoria, Transvaal, South Africa, June, 1940, pages 23, 24.

⁵ Many of the illustrations which follow are taken from a thesis by Ruth Johnson Engwall, "A Missionary Approach to the Congo Women," Hartford: Kennedy School of Missions, 1941.

of the division of labour. Most of the agriculture is done by women. "The woman, in addition to the cooking and the care of children, being responsible for all the wood and water and producing all the garden food that her family needs, makes baskets for carrying . . . cleans paths, and nowadays even is called on for public service in cutting down grass, in the making or upkeep of automobile roads. She sells surplus food in the market and buys whatever she happens not to have in her own garden."

To-day, according to the Congo missionary quoted above, it is considered a man's work to build the house, to cut down the big trees for the forest gardens, to hunt for meat, to trap monkeys and birds, and to fish. The men do most of the family sewing and mending; some men spend much time at home in the village, minding the babies. The husband must also keep his wife in clothes, that is, provide her with a piece of cloth from time to time, also provide salt. If he buys his wife a hoe this entitles him to half of the income she receives from the sale of the produce of her plantation. With the introduction of cash crops men are staying more and more at home, and cultivating their own gardens. In some cases the man and woman divide both the work and the income.

In addition to the amount of work done by women, the other distinguishing feature of African family life has been the widespread custom of *lobolo*, i.e., the "contract between two Bantu clans of a tribe which wish to realize the union of two of their offspring. The clan of the man provides cattle, goats, cloth, hoes, or pounds sterling, the amount of which is fixed by mutual understanding. In exchange, the clan of the woman . . . gives to the clan of the man, not the person of the woman, but her capacity of child-bearing."⁶

Of late years there has grown up a considerable divergence of views on the custom of *lobolo*. On the credit side are mentioned the maintenance of recognized social groups, clear definition of a legal marriage, constant exchange of wealth, rather than its accumulation in the hands of a few, and the linking of wife and child to the husband and father by economic as well as social ties. On the debit side are the degradation of women, the unsuitability of this

⁶ Junod, quoted by Ruth J. Engwall, *op. cit.*

system in the modern world, a grasping attitude towards women and children, and the unendurable position of widows.

4. *Social*

In the field of social relationships, one of the most marked characteristics is the wide spread of polygamy. Since woman is the producer of both material and human riches, it is not surprising that polygamy is practised.

A marriage in the Congo area, as indicated above, is an affair of negotiation between the bride's party and the bridegroom's party, or clan, in which the crux of the matter is the bride-price.

The husband's relation to his wife is that of a master to his servant. A man may beat his wife to teach her to do as he says, but if he draws blood he is liable to a fine, paid to the chief of the village, if the injury is slight, and to the wife's maternal uncle if it is serious. The husband has complete right over his wife sexually and she can never refuse him except at the times covered by the regularly established taboo, as, for example, during pregnancy and while she is nursing a child.

How much companionship is there between husband and wife? Superficially one might say there is none. They have no social life together. Economically they pull in two different directions, each to his own clan. In the Congo the children of a matrilineal tribe belong to their mother's clan, and as the father belongs to a different clan, the children do not unite the parents as much as might be expected. In spite of all this, however, a man and his wife may love each other. He may be a good provider of a hut, meat, salt, and palm nuts, as well as clothes. There may be true affection between them. To such a husband the wife responds by working hard and by doing little extra services.

A marked feature of African social life is the clan organization. If a person belongs to a clan, he is not his own. If he does wrong, the responsibility is shared by the clan as a whole, and if he is wronged, they will stand by him and help him. If he is killed, the clan will take up the feud. If a daughter of the clan is to be married, the clan must give its consent first. A man's prosperity is that of the clan, and his loss is also that of the clan. The power

of a father over his family is conditioned by clan rules. In some sections of African society, this means that the mother's brother has greater power over the children than the father himself has. Clan interests always prevail over family interests.

By the African social code, age and seniority are of considerable importance. Respect for the elders is the first important principle of family life under tribal conditions. Another important rule is the separation of the sexes, which leads to a strong sense of modesty among women. The separation of boys and girls in the puberty rites or initiation schools has been discussed elsewhere, but a brief description by Junod may be noted here:

"Within the Bantu tribes, boys and girls, on attaining the rank of puberty, were ceremonially initiated into the ranks of adults, and the initiation ceremonies were of the utmost importance. Boys were circumcised, in a special 'lodge' away from all kraals; taught secret formulae and songs, tribal laws and beliefs, and above all, obedience to their elders. They were subject to the most exacting tests, to starvation, with a view to hardening them. Girls also had their 'marginal' rites separately from the boys, varying considerably from actual excision to simple instructions about womanhood, domestic duties, sex and behaviour towards men. These *rites de passage* were marginal periods when the usual standards of modesty and normal etiquette were abandoned, and songs and dances of an obscene nature were usual."⁷

5. Attitudinal

The African group has no written scriptures. Like all animists, however, it has a strong oral culture passed on largely by the older members of the clan or tribe who have the authority of age and experience and also the leisure to fulfil this duty. This education, or, in other words, the creation of what are deemed the correct attitudes, is expressed by story and proverb in a very rich oral literature.

If we consider the attitudes of the African towards God and life, we find that he too has his philosophy, though it is not so profoundly developed as that of the Hindu, the Buddhist, or the Moslem. The belief in God, as a Supreme Being, does exist, but

⁷ *op. cit.*, p. 6.

it seems to be for the most part vague. For the average African the spirits of the tribe are far more relevant and therefore important. (See Section 3, "The Invisible Family," p. 48.) The forces of nature are also important, and "man must try to conciliate them, to press their powers into his service and to avert the peril that threatens from them." In time idols came to symbolize these natural forces. There is also the cult of spirits and witches, i.e., those possessed of a dark, harmful power, which plays a fatal part in human life. The link which apparently integrates this mass of beliefs seems to be implied in the statement made of an African that if he "is asked what he considers the greatest good, his answer will be 'Life.' Life of his own person, of the family, of the tribe." "This well-being can be realized if one can ally with himself the power that is inherent in gods, spirits, men, animals and things. This power is the most important factor with which one has to reckon in daily life." It is controllable by magic, and some people have this technique which is more than mere skill. The power such a man has may continue to be after his death or it may be transmitted to another. Ethics, however, have no relation to this sense of power.⁸

The Hindu Family

1. *Biological*

The biological aspect of Hindu marriage is based on a religious concept, that of the spiritual unity of the family, past, present, and future, in the relationship of successive generations of males. This is expressed by the *śraddha* ceremonies, in what may be called the service or the worship of the ancestors. (See also Section 3, "The Invisible Family.") The biological implications of this fundamental concept are:

- a. Every man must marry.
- b. Sterility is a curse, especially in women.
- c. Polygamy is justifiable.

We see then that in the typical Hindu marriage the biological

⁸ Based on Diedrich Westermanni, "The African Today and Tomorrow," London: International Institute of African Languages and Cultures, 1939.

implications are extremely important. Mating is universal and is governed by the necessity of producing a son. The custom of child marriage has grown out of caste rules, which make it difficult to find a suitable wife or husband, if one hesitates too long. It is not prescribed by any Hindu *sastra*. At present this custom is on the decline. It is true that polygamy is frowned upon by modern Hindus, but the right to be polygamous is generally maintained. Early marriage is gradually giving way by legislation and by the greater prevalence of education for girls, and by public sentiment, but the motivation of the necessity of producing sons has hardly been shaken.

2. *Psychological*

The Hindu joint-family system has produced the domination of the father for religious and economic reasons: religious, because the father is the priest of the family in conducting the worship of the ancestors; and economic, because property is held jointly by the family and the father is the administrator. A strong sense of family unity is developed in which the spirit of sharing and helpfulness are attractive features, but the lack of initiative and self-reliance have been found to be handicaps in modern life. The chastity of women has been strongly emphasized but the importance of and appreciation of women have been confined to her role as mother. The prohibition by religion of the remarriage of widows, though remarriage is permitted by law, has created a large group of women who are increasingly aware of the fact that they are regarded as of little value socially and they are correspondingly resentful of their lot. The subjugation of the younger women to the dominating mother-in-law is also a cause of emotional tension, and the lack of adequate channels of self-expression may lead either to a passionate and far-reaching devotion to the children, or to emotional instability.

3. *Economic*

The joint family is also the economic unit of Hindu society, though it is possible for a woman to own certain property which has been given to her (*stridhanum*). She may, however, not in-

herit from either her father or her husband, though she is always entitled to sustenance from the head of the family.

4. *Social*

Relationships within the family are based on status. This is indicated by the common use of titles of relationship in addressing one another, rather than personal names. The wife must never use the personal name of her husband. Relationships with those outside the immediate family are based on the clan and the caste. Marriage must be exogamous with regard to the clan (*gotra*) and is only allowed with certain other clans, and in all cases endogamous with regard to the caste. The clan is, of course, based on the worship of the common ancestors, or religious teachers. Social relations with those outside the family circle are based on an elaborate set of taboos.

5. *Attitudinal*

The Hindu religion is primarily a biological and sociological affair. One is a Hindu only by birth, and one continues to be a Hindu, adhering to the social code of caste. A man's belief about God may be highly philosophical, or it may be a cool agnosticism, or it may be a passionate devotion to a personal God as expressed by the *bhakti* sects, but it is his private affair, and not of interest to others, unless it causes any modification of his social behaviour according to the Hindu code (*dharma*). If, however, the attitudes which affect a man's relation with others, his attitude towards himself, and his handling of things, may be taken as his conscious or unconscious religion, the doctrines of *karma*, (or retribution), of transmigration, of *ahimsa* (harmlessness), and of *maya* (illusion) should be recognized as influencing him in his daily life.⁹

It is important to remember the great age of the Hindu family system. In its main lines it was completed by 500 B. C. It has thus

⁹ It is impossible within the scope of this book to give a full, much less an adequate, account of the Hindu religion, but without it a complete understanding of the Hindu family is impossible. The reader must seek further information elsewhere, but for clear, concise and sympathetic presentation of Hinduism with the exposition of the Christian fulfilment, he cannot do better than read two books by J. N. Farquhar—*The Primer of Hinduism* and *The Crown of Hinduism*, Oxford University Press, or the Y. M. C. A. Press, Calcutta. For modern developments and modification of the orthodox Hindu attitude, more recent books and periodicals may be consulted.

stood four-square for over two thousand years, and has undoubtedly been the real history of India, continuous and unshaken, through all the many changes that land has known. It merits genuine respect for its achievement of solidarity and continuity. At the present time it is not only feeling the impact of strong forces from without, but the stirrings of new life within, and changes are taking place with gradually increasing momentum.

With this understanding of the age and stability of the Hindu family, the sympathetic friend of Hindu young people will wonder to what extent the latter will be able to insist upon adopting new patterns of family life. The same question arises for China, Burma, and Africa; indeed, for every part of the world where fixed customs are being shaken by the overpowering events of the times. Although many of the younger people do not like to admit it, the older people and habits still predominate. The cultural mould of thousands of years is not easily done away with. It is always in the background, and its influence gives a definite turn to the thinking of even the most modern of young persons.

The Burmese Family

The Burmese family is unusual and interesting in many of its features. It has historically been subjected both to Hindu and to Buddhist cultural influences, but there is also a strong link with the Malayan peoples of Southeast Asia.

1. *Biological*

The dominant religion of Burma has for many centuries been a form of Buddhism. Buddhism has from the beginning laid great stress on monasticism, for both men and women, and it is probable that it was first brought to Burma by missionary monks and nuns. Gautama Buddha did not despise family life, but the single-hearted attempt to free one's self from desire, which he believed to be a prerequisite of all spiritual progress, was obviously easier when one had renounced the world.

Since, however, universal monkhood is not possible, Buddha

gave instructions for those who chose to marry, and most Burmans do choose to marry, even though there is a large body of monks in their society to the present day. Since the devout Buddhist seeks to escape bodily ties in order to attain salvation, sexual normalcy and physical fitness would receive little emphasis in an environment of Buddhist influence and principles.

2. *Psychological*

The teachings of Buddha aimed at producing serenity of mind. Buddha taught that the extinction of the thirst which makes men restless and may even drive them mad, is by the Eightfold Noble Path, right ideas, attitudes, words, action, livelihood, endeavour, thought, and concentration. We do not find marked emotional stability in the Burman home, but we do find an easy attitude, especially on the part of the men.

Usually every Buddhist boy, between the ages of ten and sixteen, undergoes the *shinbyu* ceremony by means of which he becomes a novice in the monkhood and enters the monastery in a state of probation. The atmosphere of the monastic life—the saying of morning prayers, attendance upon the monks, the daily collection of food from the houses—leaves an indelible impression on a boy.

3. *Economic*

The outstanding feature which distinguishes the Burman family from many other peoples, especially in Asia, is the fact its economic life of the Burman family is definitely dominated by the women. They are more in evidence in the commercial life than are the Burmese men. At least among the poorer and middle classes the majority of women, married and unmarried, have some occupation in retail trading besides their home duties. Wealthier women often deal in real estate or money lending.

Burma is primarily an agricultural country. Rural villages far outnumber the towns and cities. The occupational distribution, according to the latest figures, the 1931 census, shows 66.5% workers engaged in agriculture. Prior to the war the Burmese farmers were rapidly losing their land to the moneylenders, mostly Indian *chettys*.

4. *Social*

Generally there exists considerable freedom in marital matters. Among the Burmese Buddhists, marriage is not a sacrament nor a religious ceremony; rather it is a civil contract. Neither Buddhist religious practices nor the monks have any part in it at all. When a Burmese girl marries, she does not change her name, since there are no family names among the Burmese. Sons and daughters are given names entirely different from their parents' names. Divorce is a relatively simple matter. The marriage bond may be broken by common consent without any formal ceremony of divorce. The wife has the same rights as her husband in seeking a divorce.

Buddhism lays down instructions for the considerate treatment of the wife by the husband and the husband by the wife. Parents also have specific responsibilities towards their children, and the duty of gratitude and support of parents is strongly insisted upon.

A reverence for age is one of the dominant traits observed among the Burmese people. There is great respect for the head of the family of two or more living generations. Parents are fond of and affectionate towards their children. The new civilization, new manners, and new ways would tend to weaken this tradition. The young people, however, are trying to face their new world and its problems which demand self-expression on the part of youth, and at the same time preserve this age-old tradition of reverence for their elders.

The Chinese Family

1. *Biological*

In the Chinese family, for 2,500 years strongly influenced by the Confucian teachings, we see again the urgent necessity for having a son to carry on the worship of the ancestors and the family traditions. Marriage is therefore well nigh universal, though not absolutely enjoined. Mencius, the Sage, said, "Of the three cardinal sins, to have no descendants is the worst." To ensure the birth of children concubinage has always been allowed, though in practice it is limited by economic considerations. Modern law forbids concu-

binage and bigamy, but long custom prevails widely. Concubines are not merely tolerated; they have a definite status in the family, though it is inferior to that of a wife. The connection is permanent and the children of the concubine are reckoned as the children of the principal wife. Bigamy is also allowed, but it too is governed by economic considerations. Whereas the first or principal wife is always taken from a family the social equal of the husband's, the secondary wife and the concubine are generally selected from village or country families, primarily to ensure healthy offspring. There is some latitude and personal desire in the choice of a concubine, but a marriage is not a personal but a family affair, and is arranged to carry on the family tradition.

2. *Psychological*

The inner life of a complex Chinese household is psychologically not simple. The father or the oldest son is of course the head of the house, but in important matters there is a council of the clan in which a decision is reached. Responsibility for the daily affairs of the household rests on the principal wife. The cardinal virtue is filial piety, and the son is expected to be grateful to his parents for the very fact of his existence. The duty of filial piety is far more emphasized than the duties of the parents toward the child. The practice, or even the possibility, of bigamy and concubinage creates in the family a lack of security in the affections, and it is easy for intrigues and jealousy to spring up. The bitterness of being a co-wife is evident to all who have any knowledge of the life of a compound Chinese family, no matter how well ordered or well governed it may be. To-day, however, divorce is available for men and women alike, and there is a women's organization in many county seats that helps provide legal assistance and jobs when required for a woman going through the courts.

3. *Economic*

In the economic field the economic pattern of China is predominantly agricultural. Occupations tend to run in families, though this tendency has not hardened into caste, as it has in India. We find, however, whole villages of people who claim to be related to

each other, and who form a trade guild; while in cities, brass-work, weaving, and other crafts go by families. Women have earning power, and those of vigorous personality usually control what they earn. The new civic code allows inheritance of property by women as well as by younger brothers.

4. *Social*

In the field of family relationships, we find that the genius of Confucianism has moulded Chinese life for twenty-four centuries. To Confucius the essence of good living was to have harmonious social relationships, and so he discussed the relationship of the king and the subject, husband and wife, parent and child, master and servant, and friend and friend. Each relationship was made up of mutual regard and mutual obligation. If a man fulfilled each in that spirit he would be a worthy citizen. No doubt much of the strength of the Chinese social structure, and much of the serenity of their pattern for living, is due to the influence of Confucianism. Yet even that ancient pattern is showing modern variations. College students particularly tend to insist on planning their own marriages, though usually through a family friend as go-between. Civil registration of marriages is required. Mass marriage ceremonies, encouraged by the New Life Movement to save expense, are widely used.

5. *Attitudinal*

When we think of the fundamental attitudes which underlie all these aspects of Chinese family life, we cannot fail to observe the remarkable practicality and integration for which the Chinese have been noted. We find in China not one dominant religion or philosophy but three. Buddhism prevails in some areas, Taoism in others, but everywhere is the Confucian system of ancestor worship.

"When in China (Buddhism) came into contact with Confucianism and Taoism it soon adapted itself to these native philosophies, producing a way of life which was the 'Chinese synthesis' of the three religions. . . . Mahayana Buddhism as taught by the Indians was a highly involved and speculative system of metaphysics far removed from the practical tendencies of the Chinese. But not long after its introduction, these Indian characteristics began to disap-

pear. . . . Before long a peculiarly Chinese form of Buddhism arose which combined with Buddhism certain aspects of Taoism and Confucianism. . . . in Zen they (i.e., the Chinese) brought together the Buddhist's tremendous will for Enlightenment and his detachment from all changing things, the Taoist's reverence for nature and his understanding of the value of rhythm, and change, and the Confucian's respect for ceremony and social order."¹⁰

The Moslem Family

To describe Moslem family life adequately would require a picture of such life in all Moslem lands. Space forbids this. There are widely different practices among Moslem peoples, some of the differences being due to the surrounding culture in which each Moslem family lives. Only one particular Moslem family type is being considered here—the Kabyles of North Africa. The Kabyles are a branch of the Berbers. Their Moslem family life has developed out of their pagan family life. Some of their pre-Islamic practices are important in this connection today although the Kabyles have been Moslems for more than twelve centuries.

1. *Biological*

The most rigid laws to be found in any Berber group are found among the Kabyles. Adultery is never tolerated. Fathers have been known to kill their daughters who have been guilty of adultery. When a girl becomes engaged, her future mother-in-law examines her before the marriage takes place to make sure that the girl is in good physical condition and fit for her son to take as his wife. The Moslems frown upon celibacy, and look upon marriage as a religious duty. In the Traditions it is related that Mohammed once said, "When the Servant of God marries he perfects half of his religion."

Every Kabyle girl expects to be married and looks forward to nothing else being open to her in life but marriage. An old North

¹⁰ Alan W. Watts, *The Legacy of Asia and Western Man*, London: John Murray, 1937, pp. 30, 31.

African proverb says, "For a girl there is nothing but marriage and the grave." The Kabyles respect the Moslem law as regards blood relationships in marriage.

2. *Psychological*

One of the most disturbing factors in family life is the constant fear of divorce which the woman feels. Kabyle law gives the woman no right to seek divorce, but a man may exercise this right at will by simply saying "I divorce you."

Although Koranic law requires that the repudiation be made three times, no special formula is needed for Kabyle repudiation and no set number of times for the statement of repudiation to be made. It is made in the presence of witnesses and in Kabylia is irrevocable.

Every family wants sons and the wife who produces none is very often under mental and emotional strain, feeling she has not fulfilled her duty. The woman who bears no children feeling her disgrace seeks help from holy men, charms, and sometimes as a last resort visits a European dispensary.

At times when a childless wife fears divorce she may say that she is pregnant but child is "sleeping." This is not necessarily a ruse, for many believe profoundly in the possibility of this and go to dispensaries and pharmacies in an endeavor to find some kind of medicine to awaken the "sleeping child."

A man very angry with his wife and desiring to do her or her family hurt, instead of divorcing her and leaving her free to marry again, may "withdraw her from circulation," which means she cannot remarry as long as her husband leaves her in that state.

3. *Economic*

Among the Kabyles each member of the family has duties in the planting and harvesting of the crops. The men do the plowing and the sowing of the seed. The women and children help with the weeding. The vegetable garden is usually left to the care of the women. The entire family assists with the olive and fig crops.

Whatever work must be done away from the life of the village, such as marketing, getting clay for pottery, and buying supplies is done by the men. Spinning, weaving, cooking, and the entire care

of the children are the responsibilities of the women. They also assist some in heavy work such as building a house or planting a hedge.

The husband is responsible for providing food and clothing for his family. But this he is free to do as he wishes. He has *bought* his wife and treats her as he likes. One Kabyle tradition says he may even send her back to her family "as naked as a worm."

When a wife is being sought the question of whether or not the man can adequately support her is not usually considered. Since the bride goes to live in the family of her husband she is assured some measure of care whether her husband is able to provide it or not.

4. *Social*

Negotiations for marriage are carried on by the father of the boy who approaches the father of the girl. The way has usually been prepared by an intermediary—usually one of the old women of the village. No dowry is provided such as Moslem law provides. The Kabyle girl is *sold*, and her father, who receives the payment, is free to spend the money as he wishes. Sometimes economic pressures will cause a father to sell his daughter while she is still very young. Orthodox Islam forbids marriage before the age of puberty but the Kabyles do not recognize this law. In 1930 French law fixed the legal age of marriage for the Kabyle girl at fifteen. The woman in Kabylia has no right of choice and can neither give nor withhold her consent to marry. This is contrary to Moslem law where supposedly she gives her consent.

Pride causes a father to seek a husband for his daughter who has a social position as high or higher than his own.

Possession of characteristics which are rare—such as an education—and which the people admire may help to bring a better price for the girl.

When a marriage arrangement has been completed the parties arranging it seal the pact by a proclamation before witnesses and the recitation of the *fatiha* (opening chapter of the Koran). When the marriage takes place the Imam may be present to recite parts of the Koran but this is not a general practice.

At night the family all occupies the same sleeping quarters in the Kabyle hut. In this way the children see the most intimate side of life from the time they are very young.

A Kabyle family is patriarchal, patrilineal, and patrilocal. Polygamy, though permissible up to four wives, occurs very infrequently among the Kabyles. Economic reasons often prevent it.

5. *Attitudinal*

The happiness of the Kabyle family depends to a large extent upon the mother-in-law. The husband takes his wife into the home of his family. How well she is received by her mother-in-law may well determine how soon the marriage is likely to end in divorce. There are families where happiness and harmony seem to reign most of the time and where there is strong family affection. On the other hand there are many families where jealousy and intrigue keep the members of the group in constant turmoil.

The fatalism of Islam is manifest in the storms of family life. Neither the man nor wife ever feel they are to blame for difficulties. They happen because "it is the will of Allah."

The wife owes obedience to her husband in all matters and he is free to correct her each time she is at fault. Most of the women expect to be beaten by their husbands and even display proudly to the other village women the marks of their beatings.

Many of the men today are coming to realize that stability in the family life is an asset to them in climbing the social ladder, and in their contacts with Europeans. Such men are wanting to break with the paternal home and establish their own home. These men, too, are wanting wives with some education. Some of them are seeking European wives so that mixed marriages are on the increase.

As we look back of the five types of family life which have been so briefly and inadequately outlined, we see that they all express common human needs in terms which they have found more or less satisfactory for their environment. We see too that all these old patterns are cracking under the terrific impact of new and rapidly changing conditions. Basil Mathews in reference to social change uses the metaphor of an egg. An egg may be broken by external force, which means destruction. Or it may be broken by life which

means fulfilment. We cannot plan a synthesis of all these ancient family patterns which will produce a new pattern of family life suited to the needs of the twentieth century. But we can help to provide such an environment for the "egg" in which we are interested, that it may by the forces of life within produce the fulfilment which is more abundant life.

Celibacy

Those who are concerned with the development of the Christian home movement find themselves frequently facing the question of celibacy. Although marriage is still the normal vocation for most men and women, it is not so widespread as it used to be, even in Oriental societies. War and economic pressure have made marriage impossible for many women. Changing social mores have made it difficult for many young men and women to find a mate. This has given a new importance to the unmarried person, the celibate.

Many young people rejoice in the new freedom from the arranged marriage. Others would like to see a modification of it that would allow a certain measure of personal choice while ensuring marriage. Others again undergo a spiritual struggle in accepting a celibate life which has not been of their choosing; while some celibates, even though involuntary, find satisfaction in some form of sublimation.

There are two main groups of celibates in present day society: one is the modern bachelor-spinster type, to which reference has been made, which has been found in society for a long time; the other, the ascetic or monastic type.

The former claims and enjoys all the privileges of a normal person, except marriage. There is no aspect of normal life which he may not enjoy, except that of mating and begetting. Such a person may be said to be temporarily unmarried, as he or she may become married at any time, according to his wish or opportunity. Here too may be included widowed persons, for there is often little to distinguish them from the unmarried.

The ascetic or monastic type renounces not only marriage, but property rights, working for a living, and in some cases, taking

part in the affairs of his community. The ascetic is almost always permanently unmarried.

Nowhere has asceticism been carried to a greater extreme than in India. To this day in that country six millions of men are said to lead the life of a *sadhu* or ascetic.

Another important distinction between the ascetic and the bachelor is in motivation. With the ascetic it is usually religious. He either considers that celibacy is more likely than marriage to induce a high state of spirituality, or else he wants to hold himself free to do religious service without impediment. There are Christian young people who have been led to believe that conception is not possible without sin and that family life is on a much lower level than the celibate life. Sometimes these young people, particularly girls, have been unconsciously influenced to take up this attitude by their natural admiration for the devoted single women missionaries who have acted as their friends, preceptors, and guides.

Because such leaders have been known almost entirely apart from their own families, younger Christians especially fail to think of them as parts of family units. The older, unmarried friend has here a special service to render, in interpreting to his younger or less experienced associates the ways by which his or her own Christian home life, its encouragement of freedom of choice, its maintenance of the ideal of service, and its inculcation of the fact of individual responsibility, led to the course of life now being followed. This separate course is not due to the fact of being a Christian, nor does it imply disloyalty to the family.

An unmarried Christian teacher in India, when a friend protested the unwisdom of giving all her savings to her brother's family, replied, "Who else will care for me when I am old? What children are more dear to me than my brother's children?" She felt herself a vital part of the family. As the older patterns of life break up, and the security found in traditional ways is lost, the Christian family finds an increasing opportunity to re-create, in love, the secure place once provided by tradition to the widowed or single members of a family. The former domination by the old, the modern irritation against them on the part of the young, must give place to the spirit of unity as members one of another.

The celibate life is emphasized by some as being more practical for a Christian worker. An unmarried person is more mobile, may be maintained at less expense, and can give himself to his work with a far greater single-mindedness than can a father or a mother. The spread of the Christian *sadhu* movement in India, or the Christian monks who have been converted from Buddhism in China, is likely to emphasize the celibate Christian life.

This situation calls for two themes in teaching, and their relationship should be clearly shown. We must uphold the Divine purpose in family life, and clearly show by example and by doctrine the effective witness of the Christian home in the spread of the Kingdom of God here on earth. At the same time we must recognize that "Celibacy, translated into terms of personal freedom and vocational service, has a contribution of its own to make without which the community at large would be poorer. Christian teaching concerning parenthood and family life might well include some teaching concerning the management of the celibate life, and in this way recognize that there may always be those who are conscious of a special vocation with which marriage is incompatible, or to whom marriage is denied by circumstances beyond their control."¹¹

Such teaching might well include Paul's conception of the celibate life—one of self-support through manual or other labour that prevents the criticism that it is a life of idleness. Ideally, celibacy and family life are both vocations, carrying out God's plan for the lives of those who follow one or the other of these paths. The non-Christian ascetic may think asceticism the higher way of life; the voluntary Christian ascetic chooses it, not because family life is lower, but because he believes he can serve God better in this way.

Neither family nor individual lives by itself alone, but each has a deep sense of mission, to the community, to the country, to the church, and to the world.

¹¹ *Home and Family Life*: British Council of Churches.

3. The Invisible Family

One family we dwell in Him,
One church above, beneath.

—Charles Wesley

The Family Bond

There are two kinds of family bonds. The first is that which links us with our contemporaries, those with whom we live and associate. We may call it a *lateral* bond. It is a strong one indeed because it is woven of the innumerable fibres of daily living together. Nevertheless it may be loosened or broken. The daughters go away to their new homes; the sons may go to a far country; estrangements may develop; divorce may take place; misfortune scatter the family or break its spirit. The lateral family tie is one that has to bear much stress and strain.

There is, however, another family tie, which links one generation to another, alike in life and death, and this we may describe as a *vertical* bond. Because death itself cannot break it and may even strengthen it, we say that it is indissoluble. This consciousness of a spiritual bond which unites the generations—the living, the unborn, and the dead—is well-nigh universal. It is expressed and kept alive by various rites and customs which are vaguely, though for the most part inaccurately, grouped together under the name of “ancestor worship.”

The African Pattern

Speaking of Africa, Cullen Young describes the head of the family as “the liaison individual between those with whom he lives in the village and the ancestral group who are in no sense dead but just ‘gone on before.’ He stands, as it were, touching shoulders on the one side with the earth group, and on the other side with the non-earth group.”¹²

The earth-group confers with the invisible or non-earth group about matters of family welfare, or important matters in the life of any member.

In regard to his future life the animist has four beliefs:

¹² Cullen Young, *African Wit and Wisdom*, p. 14.

1. The souls of the clan have a place of everlasting habitation, thought of, it may be, as a great village. The animist thinks quite definitely of a home of his soul where he will join all those of his clan who have died.
2. Where these mighty men are, who once led and guided the clan on earth, there will assuredly be every provision that the soul will need as he enters the spirit world. The good things there do not come from God but from those who were leaders on earth. There is no felt need of a god.
3. The ancestors must be remembered and served if they are to remember and serve those who are still here. Disturbances in the future life are possible, and when they occur are due to the forgetfulness or disloyalty of those on earth.
4. The ancestors communicate with those who are on earth by dream, trance, or omens. (Ibid., p. 58 and other passages.)

It is difficult for those who have grown up in a materialistic tradition to realize that communication, or at least sympathy, may be possible between different levels of existence, animal, human, and spiritual. As an illustration of the thinness of the wall between those living on earth and the spirits, the people of the Congo actually speak of the aged who linger on, after most of their contemporaries have died, as being already "spirits."

The Hindu Pattern

The Hindu attitude towards ancestors is very deeply rooted. The earliest Indo-Aryan settlers in India spoke of their ancestors as the fathers, the *pitris*. Provision was made in early times for the monthly worship of the ancestors by the offering of a rice ball and water. The clan (*gotra*) organization is based on the kinship of those who are entitled to make and benefit by the offerings. The inner circle consists of seven generations, viz., the one making the offering, the three preceding him, and the three subsequent. To this day the head of the family offers water to the ancestors as part of the daily prayers, in addition to other special observances.

Since the respect paid to the fathers is not dissimilar in form from the worship of the gods we may use the term "ancestor worship" for convenience in discussing the Hindu pattern. The obligations

of the living family to the ancestors are clear. The chief principles of the Hindu family may be stated as follows:

1. Every man must marry and beget a son, for the welfare of his ancestors and himself depends upon his having a son to take over the performance of the *śraddha* ceremonies.
2. Marriage, therefore, became universal where ancestor-worship prevailed.
3. Only those who shared in the worship could share in the property on the death of the head of the house.
4. The welfare of the family depended on the purity of the blood-stream, and the chastity of the mother thus became a matter of the greatest possible importance.
5. The father, as the head of the family, was also the priest and his position was one of great dignity and authority.
6. Since the ancestral protectors were honoured at the hearth, all domestic ceremonies, including weddings, were celebrated there, too, and the hearth was therefore sacred. "All the holiest and most touching scenes in the life of the family were connected with it. It was the focus of the joys and sorrows of the home."

Because of limitations of space it is impossible to study in detail the relationships to the invisible world of the various groups that we are surveying. The reality of this relationship has been brought sharply home to us in our day by the Japanese attitude towards the spirits of heroes and ancestors. A revival of veneration towards them has been planned and encouraged by the government as a means of counteracting the upsurge of the new foreign ideas which the government feared would wreck the fundamental structure of Japan. The memorial tablets commemorating the names of ancestors have been reinstated in homes where a certain indifference had been manifested for some time. There has been what seems a great deal of rationalization on the part of men of modern outlook and Christian belief, to bring the revived emphasis on reverence for the spirits of the ancestors into harmony with other beliefs and practices.

While this area in the life of other cultures has not come so directly into the field of modern life as in the case of the Japanese,

it is nevertheless the background for many. The Christian community must take this into account, and with it Jesus' statement, "I am not come to destroy, but to fulfil."

The Christian Fulfilment

What message has the Christian Faith to all those millions of men and women who are so sensitively conscious of the continuance of life and of their own kinship with the invisible members of their family? The great argument for the future life seems indeed to be for them their consciousness of the life of the spirits. As we have seen, for the African at least there is no place for God under such circumstances. Christians, however, take their stand upon the very nature of God. Our primary belief about him is that he is life and love. It is only material things that decay and pass away; spiritual things, intangibles, live on and cannot see corruption. If, then, as we hold, God is life and love, certain things must follow, and one of these certainties is the immortal life. In other words the church bases its belief in the life everlasting upon the character of God as revealed in Jesus Christ.

If we turn to the words of Jesus we shall find that the expression he used of heaven was "my Father's house," and if one traces his thought of heaven from the fourteenth through to the end of the seventeenth chapter of St. John's Gospel we shall find that for him heaven was being at home with his Father in a way not possible in the body and on earth. To his disciple, St. Paul, it was being "absent from the body but present with the Lord, which is far better," even though his earthly life has been lived "in Christ." Evidently both Christ and St. Paul looked forward to a spiritual intimacy, a fellowship, that was the greatest desire of their hearts. It was, moreover, a fellowship in which others would share (John 17:21, 24; I Thess. 4:17b).

Jesus spoke simply and succinctly to those materialists who could not see past their physical lives when he said, "God is not the God of the dead but of the living" (Matt. 22:32). The life of God has ever been the light of life in men (John 1:4) and as God is love he is inevitably life also and the giver of life (I John 4:8,9). Love is creative. It lives and causes to live.

The supreme expression of the life and love of the Eternal was manifest when Jesus Christ passed through death and defeated it.

Nor is the glory of this belief confined to the future life alone. "The things which are seen are temporal, the things which are not seen, are eternal" (2 Cor. 4:18). "He that doeth the will of God abideth forever" (1 John 2:17).

There is no sense here of incompleteness but rather of a moving on, unhastening and confident, from growth to growth, in this life and the next. The disciples of Christ have ever looked forward to a continuance of loving relationship with their dear ones in a progressive and joyous development. Life means growth and progress; it cannot be static, and life in close association with the Creator will be wonderful growth indeed. It will be a life of service (Rev. 22:3, 4), for love must express itself, and it will undoubtedly be a life of perfect fellowship.

The question is often raised by new Christians as to the place in the life after death of those whom they have dearly loved, but who have died without having an opportunity of hearing the Good News, much less of accepting it. One can only answer such a question with sympathy and tenderness, and with a clear understanding of the fact that to the people of many a culture, the loneliness that follows the idea of being cut off by a changed religious loyalty from those who have gone before is far more terrifying than it would be to the follower of a more materialistic civilization. Only a growing experience of the infinite extent of the love of God the Father can entirely answer the questions that arise.

Such questioners may at once be assured that their loved ones are in the hands of God. "Shall not the judge of all the earth do right?" (Gen. 18:25) an old missionary used to say. They are in the hands of a Father-God who judges us by our faithfulness to the degree of light we have received. What about the saints—and other folk—of the Old Testament? Surely it was by these standards that they were judged. The challenge comes rather to us in this life: "How shall we escape, if we neglect so great salvation?" (Heb. 2:3).

How do we as Christians continue this sense of oneness with those who have gone before?¹³ There are various opportunities for

¹³ See Wiser, *For all of Life*, New York: Friendship Press, 1943, p. 132.

teaching the Christian faith about the communion of saints. The festival of All Saints may well be revived and extended in this connection. The church in Japan has set an example of what it may mean to the spirit of their people in the care and visiting of Christian graves with prayers and thanksgiving, known as *haka-mairi*, on All Saints' Day or at Easter.¹⁴ Among non-Christians, the Buddhist festival of the O Bon Matsuri in Japan and certain aspects of the Dipavali festival in India, and other observances elsewhere, make us mindful of the earnest desire of families for continued memory and spiritual contact with their loved ones. Days of war inevitably intensify this desire. When we minister to those whose loved one has joined the invisible family, we have again not only an opportunity for giving comfort, but for encouragement and joy. There is a radiance when the Christian enters the home of his soul, and joins the blessed company.

We need wisdom in imparting this sense of communion to those who have begun with a different outlook. The Malvern Conference has in its report words which may well be considered:

"The primary concern of the New Testament in this connection is to insist upon the reality of a fellowship in Christ in which the living and the departed share. . . .

"We are persuaded that the way of truth and safety is to remember that our fellowship with the departed is a fellowship in prayer and worship. Living and departed are united in yearning and aspiration towards the consummation of Christ's redeeming work. The only way to come close to those who are departed in the faith of Christ is to draw near to God, and to draw near to Him is to come closer to them."

The following prayer from a Scottish Liturgy may be unfamiliar to many of us, and perhaps even startling to some, but we may well ponder on it as expressing a conception of the *one* family of God which has been, and is, dear to many Christian people:

"O God the King of Saints, we praise and magnify Thy Holy Name for all Thy servants who have finished their course in Thy faith and fear; for the Blessed Virgin Mary, and for the holy Patriarchs, Prophets, Apostles and Martyrs, and for all others Thy

¹⁴ *Worship in Other Lands*, H. P. Thompson. S.P.C.K., London, 1933, p. 91.

righteous servants; and we beseech Thee that, encouraged by their example, strengthened by their fellowship, and aided by their prayers, we may attain unto everlasting life; through the merits of Thy Son Jesus Christ our Lord. Amen."

Or the following prayer from the *Book of Common Prayer* of the Protestant Episcopal Church (U.S.A.):

"Almighty God, we entrust all who are dear to us to Thy never-failing care and love, for this life and the life to come; knowing that Thou art doing for them better things than we can desire or pray for; through Jesus Christ our Lord. Amen."

The Apostles' Creed contains the sentence, "I believe in the communion of saints," and we are called upon especially in the Holy Communion service to remember the church militant and triumphant, visible and invisible. We are made conscious of the whole host of heaven and our feeble praises are mingled with theirs. We are surrounded by a great cloud of witnesses of those who have travelled the same pilgrim way on which our feet are set, the great and the good, the humble, and those who have faltered on the path. No clan-heaven, no commemoration of ancestors, can have the sweep and yet the intimacy of this communion of saints below and above.

III.

Family Relationships

A culture pattern not only reveals the purpose of the family in a given society, but it also reveals the relations that different members of the family bear to one another and to other families. Through centuries of tradition, ceremonial, education, and law the various relationships have become sacrosanct. To change them would be to effect a revolution that would shatter ages of consolidation. Yet that revolution is taking place today. If it is to be understood, it is necessary to have a clear understanding of the strength as well as the weakness of the varying cultures that are coming into contact with one another.

In the last chapter we were considering variations of the family pattern. Let us now look at these more specifically from the standpoint of the relation of family members one with another. Each family, no matter what the culture may be, is seeking to meet certain basic needs. Everywhere one finds a husband-wife relationship; a father-son, father-daughter, mother-son, mother-daughter relationship; and others affecting first, second, and third generation contacts.

Our discussion of the five types of family culture patterns in Chapter II has revealed that the interpretation of the relative importance of these relationships is not by any means universally the same; for example, the maternal vs. paternal relationship in Africa. Furthermore, it has revealed a marked difference in techniques within relationships, particularly in the case of women, not only between husbands and wives, but in relationships between the sexes in general. Clear thinking in the matter of the treatment of women is so basic to a building up of the finest family relation-

ships, that this subject should be discussed at some length before we proceed with the more general aspects of family relationships.

The Status of Women

The status of women in the family is one of the most important cultural variations, and is entwined with the economic, social, and religious life of any people. It is of the greatest importance that this status should be high, because the welfare of the family is dependent upon the woman to a very large extent. A son who has an ignorant mother is greatly handicapped, no matter how learned his father may be. A marked difference in the status and attainments of husband and wife makes for a disintegrated family life.

Historically, women in many countries were definitely rated lower than men.

The Code of Manu is stern in its attitude towards women:

"Let her be in subjection to her father in her childhood, to her husband in her youth, to her sons when her father is dead; let a woman never enjoy independence." (v. 148)

A woman is born a woman because of her sins in a former life:

"Owing to my bad deeds in former lives I got a woman's body, which is a source of great misery." (Garuda Purana Saroddhara, ii, 41)

Although much of Mohammed's legislation regarding women was in advance of his day, a modern, educated Moslem woman, Mrs. Iqbalunnissa Nussain, B.A., writes,

"His (man's) authoritative attitude of commanding influence at home creates an atmosphere of repression which kills individuality and initiative among womenfolk . . . A great veneration for manhood, the consciousness of one's own deficiencies, lack of experiments and experiences, lack of information of the world have been the chief causes for the backward condition of Muslim women . . . Expression of thought is taken to be a great sin. They are made to live a hypocritical life. Naturally dual life has made them cunning and sly."¹

Similar attitudes towards women may be observed in Shinto, in Confucianism, and at times among the followers of Christianity.

¹ Quoted by Bevan-Jones: *Woman in Islam*, Lucknow: Lucknow Publishing House, 1941.

"At the Council of Macon in 585, bishops of the church seriously discussed whether or not women had souls. A century later it was taught that women could not be resurrected but had to be transformed into men first."²

Milton, in "Paradise Lost," Book IV, wrote of Adam and Eve, "He for God only, she for God in him."

It is important to realize that the severest critics of those religious systems where women have been held in low esteem now come from within those systems, and women in particular are speaking out and asking for changes in the man-made laws which they have learned from experience are harmful.

The whole difficulty lies in the differentiation of women and men. Women's unlikeness to men has been emphasized to such a degree that frank partnership between them becomes impossible. It is worth while to examine some of the causes which have brought this about.

1. Sometimes women are set apart with excellent motives, such as *tenderness* and *respect*. Hindu men speakers today constantly refer to a woman as being the "goddess" of the home, and are pained and surprised when the goddesses themselves ask for different treatment. Cases are not wanting in Western society where men have assumed so strongly the rôle of protector that the woman's personality was often extinguished. The hard conditions of the war have been a boon to many such women.

2. There is the legend of "*the weaker sex*." It does not obtain in all societies. A story is told of African women carriers to whom a kindly overseer assigned a smaller load than to the men. Their pride was hurt, and they exclaimed, "Does he think we can carry no more than sixty pounds?"

But in other social groups an emphasis on the rôle of the woman as the child-bearer makes it socially incorrect for girls to share the more active sports of boys. When a girl cannot keep up with her brothers, the explanation of the "weaker sex" is given, and those who rate athletic prowess high look down with contempt on the girls who are forbidden even to attempt to achieve it.

3. Connected with the weaker sex theory and also with woman's

² C. C. Hobbs, *Christian Education and the Family*, page 15.

potency as an agent of fertility is the masculine horror of menstruation, which prevails in many culture patterns, and which causes a woman to be regarded as "unclean." Sometimes it is connected with child-bearing as unfitting a woman for many economic activities. It is the obverse of the respected fertility power, and like it gives woman a certain degree of mystery, but in an unpleasant way.

4. The positive side of woman's potency is her *fertility*, which makes her, in the minds of primitive people, an ally of the fertility forces of nature and the possessor of mysterious power. The mystery with which all this is surrounded in the primitive mind inspires an awe or fear of woman, which gives her a supreme place in some circumstances, but which also tends to influence people to "get even with her" in the affairs of daily life. Many of the ways in which the low estate of women is manifested are connected with fertility rites or taboos. Sometimes the woman is called upon to assist, as it were, the forces of nature employed in agriculture, but she may also be banned from certain operations because the combination of her potency with that of other forces might be terrific.

5. It is frequently held that *economic conditions* and the status of women are closely related, and even that the status of women is conditioned by economics. Such generalizations should be made with extreme caution. In Central Asia the Altai women are indispensable economically and bear the brunt of the work of the tribe, but are not highly regarded, whereas the Kirghiz women share the burden of work more equally with the men and enjoy much greater freedom and higher status. *The criterion of woman's value is that she shall do what is appreciated by her society in order to be admired.* Where women have or do appreciated things their status is high, and the contrary is also true. In American society when the wealth concept was over-emphasized, and the women earned little or nothing, their status was much lower than later on when they left their homes to go out and work.

At another stage of early American life, as also in French life, a girl's value would be rated by the amount and excellence of the household equipment she could contribute on marriage, or the dowry which had been provided to enhance her value in the "mar-

riage market." In like manner, wherever child-bearing is valued, the mother, as such, is extolled. Or again, where science is a standard of value, Mme. Curie is honoured; and the ability of women to make contributions to science is recognized.

The scientific explanation of the variations in the status of woman does not lie in the economic factor alone but in historical and geographical relations also. We must look to the foundation culture to understand how a new economic factor will affect a woman's status. It is related to her economic value rather than conditioned by it. We may even find groups where a woman's economic activity is conditioned by her status.

To summarize, then, we see that the status of woman is the result chiefly of her being *different*. She has been set apart by man for a variety of reasons. But whatever is set apart either in deification or degradation tends to become static. Women have been both deified and degraded; therefore their condition has become static for centuries in those societies which have not been in the current of developing or clashing civilizations.

The various religions of the world have used women but little as priestesses, though a place has often been provided them as mother-goddesses. All through Nordic mythology, in the many aspects of Mediterranean civilization, and throughout India, to give but a partial list, there is an amazing variety and number of mother-goddesses. Africa, too, worships the mother-spirit in the Universe. Strange to say, these "mothers" are often cruel and vindictive, ruling their devotees by fear, but there are also goddesses bright as Usha or Aurora of the Dawn, gentle as Kwannon, goddess of mercy, wise as Sarasvati.

It has already been pointed out that Christianity was slow in developing attitudes towards women which were in harmony with the attitude and example of Christ. Christians were influenced by the pagan world about them. Sometimes it was an unrecognized influence; but sometimes Christians deliberately accepted standards of behaviour for their women hardly consonant with Christian freedom, but expedient on account of the conventions of the society in which they lived. From the contacts of Moor and Christian in Spain arose that segregation of Christian women, following

the Moslem custom, that still influences conservative family life in Latin American communities. One may see the same situation in Oriental societies today when sometimes Christian women have to limit the freedom which is their birthright, in order to commend the gospel by their "meek and quiet spirit." But the position of women all over the world is brighter and happier today, and more hopeful for the morrow, because the influences that flow out from the Christian church and from Jesus Christ are growing continually stronger.

In most social patterns we find that men have been able to establish themselves as god, lord, judge, dictator, or master. Through tradition, ceremonial, education, and law they have made their position supremely secure. The result has been that men have had the maximum opportunity for development, women the minimum. Men accordingly typify the strong, and women the weak.

Where men are learning the meaning of personality and the contribution women have to make when given the same opportunity for development, we find significant changes occurring even in the most conservative social patterns. From Africa we learn the following: "Although in most parts of Africa Christianity is still in its initial stages, the influence of Christian family life is noticeable. In many Christian families there is an atmosphere of cleanliness, freshness and sometimes of an altogether new life. The Christian husband has learned in the school or the catechumen's class about the Christian order of life and has been taught to regard his wife not only as an instrument for work and for child-bearing, but as a companion and a personality. . . . In the Christian community she (the wife) enjoys the full right of membership and finds in it, perhaps in a deeper sense than many men, a new home, which will help her to develop her personality and free her from the inferiority complex under which many African women are suffering."³

In Burma we find men honoring women while still doing lip service to a religion that holds them to be less than men.

In India an ex-Moslem broke up a public meeting of Moslems by saying, "Why is it that men have confined women to their homes and made them wear the veil when they go outside of the

³ Westermann, Diedrich, *The African Today and Tomorrow*, London: The International Institute of African Language and Culture, 1939, page 145.

home? Isn't it because they do not trust other men? If this is the case, wouldn't it be better to put the veils on the men?"

Does this mean that men and women are to be the same? It is, of course, possible to train boys and girls to do exactly the same thing, but the crux of the whole matter lies instead in the need to recognize that men and women are different but should have equal legal, financial, educational, and social rights.

Importance of Rôles

The rôle of father and mother is divinely determined. According to the divine plan, they are the initiators of the family. As parents they voluntarily assume a responsibility for the joint protection of their children. Theirs is the responsibility not only of begetting a family but of developing it in conformity with the social order of which they are a part.

In most societies the father is recognized as the social and legal head, and usually the one economically responsible for the family. The mother is similarly vested with the responsibility of the household and usually with the daily routine care of the children. The discipline and development of children is a joint responsibility. In Christian society the direct responsibility of the father and mother for children comes to an end when the son or daughter marries and starts a new family. In the older cultures of India, China, and Japan this authority continues until death. A young, educated man, with a most attractive wife and small son, wished to enter a profession contrary to the wishes of his Japanese father. Rather than do this the young man committed suicide. He was considered to be an ideal son. The young wife and child were secondary considerations. In the ideal Hindu family the father and mother, after raising their family, are supposed to turn the responsibility over to the elder son and his wife, and the younger sons and their wives have to accept the headship of the older brother and his wife.

One of the greatest problems faced by young men in India who marry educated women is how to treat them. They carry into their married life the pattern of their own mothers who were not trained, and expect their wives to accept similar treatment. They are learning that the rôle of head of the house is not a "right" or a matter

of "prestige" but a service rendered shoulder to shoulder with one who is equally qualified with themselves to build a family at its best. Christian girls of good education face a particular problem in India. An educated woman is still comparatively rare. A college girl is eagerly sought in marriage. She may be faced with the possibility of being able to marry outside the Christian group to much better economic and social advantage than within the often disadvantaged Christian community.

Families that include the sons and their wives are able usually to offer better security to all members than if the young couples go off on their own responsibility. In times of sickness or of death there is less maladjustment. The orphaned children or the widow continue on in the same economic régime. It is possible to make a transition from the joint-family to a federated family status. In one case, three married brothers occupied the same house, with food supplies and meals in common. They shared in the house rent. When so inclined, they shared socially and recreationally. Otherwise they were independent. They had their own rooms where they could enjoy privacy when they desired it. The husbands all worked during the day and the wives, who were fortunately congenial, enjoyed each others' company.

Children value the security of a home that is well organized. The joy and happiness of the home are at their highest when those who are at the head of the home are understanding and sympathetic. A truly democratic home is not easily realized, particularly where husband and wife have not had equality of training.

Sanction of rôles through Tradition, Ceremonial, Education, and Law

Tradition, ceremonial, education, and law are social devices utilized to maintain family patterns with the approval of religion and society. They play a large part in the continuance of a social pattern, and have their characteristics because of the common acceptance of that pattern; but they are the effect, not the cause, of its existence. No one can escape being a part of his social system. Through song and precept all are taught the traditions; through every ceremonial in which they have a share—initiation, wedding, feast day, routine

religious ceremony—they are made aware of the rôle they are to play in their way of life. The system of education, whether it be informal teaching by parents, relatives, or religious leaders, or formal teaching of a school, is designed to conserve the pattern of which it is an agent; and finally, through law, legal pressure is brought to bear on those who do not conform to the established ways. All such devices, however, in their inception, are the effect and not the cause of the social pattern.

Before the days of extended intercommunication the maintenance of established customs was not difficult. But with the impact of other cultures, conflicts between practice and tradition, ceremonial, education, and law, have begun to appear. The result has been an unsettling of the culture pattern. This is creating a crisis in the old cultures, which is reflected in family relationships. For example, the action of the Kuomintang in China in 1924 in giving women equality with men in legal, financial, educational, and social rights has cut across the tradition, ceremonial, education, and law of the ancient Chinese culture pattern. The elders strive to maintain the old régime and seek to promote reverence for the ancient guides of life. But since the old law no longer stands, tradition, ceremonial, education, and law itself will have to be changed. A Christian cannot help but remember the comment of Jesus: "Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved" (Matt. 9:17).

This must not be interpreted as meaning that the new bottles will be of such a different shape that they bear no semblance to the old. They are, however, new. The leaders of every group that wish to adopt new ideas must revise tradition, ceremonial, education, and law. This is a tremendous responsibility, particularly when it is recognized that it will affect the lives of hundreds of millions. Here again Jesus has a contribution to make. He said, "I came not to destroy, but to fulfil."

Those of us who have a share in introducing new principles into family relationships in Asia and Africa and elsewhere in the world need to use great care in assisting in the process of revising the old in terms of the new. In so doing we must make new bottles

that can contain the new wine. And the result will be as Jesus predicted. Both the wine and the bottle will then be preserved.

Needs in Relationship

The range from deification to degradation reveals the variations in interpretation of women's place in society. This in turn is reflected within family relationships by techniques adopted to deify or degrade the women. To plan adequately for the woman as well as for the man, one must have a clear concept of fundamental principles. Basically, we find relationships within the family related to biological sex attraction, economic subsistence, social expression, and spiritual satisfaction. Each should be recognized as part of a complete whole.

Biological Sex Attraction

A universal factor in human life is the biological fact of sex attraction. When the boy and girl attain sexual maturity they become aware of a special appeal from the other sex. That appeal carries through the years and is reflected not only in the husband-wife relationship but in all relationships involving the two sexes. This need differs from the other three in that it is in large part involuntary. It is a cohesive element in the survival of the family. So long as the attraction is felt, there is desire for the company of the other. For a permanent relationship this in itself is not sufficient. Without it, however, the relationship would ordinarily not persist.

This biological sex attraction is not altogether an unmixed blessing for the family, particularly when there are competitive interests in sex attraction. A son grows close to his mother, a daughter to her father. Then along comes a suitor. The father is jealous and highly critical of a prospective son-in-law, the mother of a prospective daughter-in-law. An attachment that was normal and healthy becomes abnormal and unhealthy.

Where there is free social intercourse in the family, a strain at this point must be recognized as thoroughly legitimate. Older societies have attempted to meet the difficulty by the creation of taboos which prevent or regulate the meeting of certain relatives.

For example, in parts of Africa a man may not see his mother-in-law; in some regions in India a daughter-in-law may not meet her father-in-law excepting in his wife's presence. True love for son, daughter, son-in-law, daughter-in-law, finds its measure in the elasticity with which a new sex attraction is given its rightful place in an increasingly complex pattern of family relationships.

Some societies have avoided the conflict by denying an equal status to the newcomer. In Africa we find the husband with rights inferior to those of maternal uncles. In the Hindu or Chinese family the daughter-in-law is given a secondary rôle to the mother, thus reserving for the mother her claims on the son. On the other hand, by the Christian standard the relationship of the young husband and wife has a priority over the claims of father and mother, brother and sister. A reshuffling of relationships must take place at this point. Unfortunately not all Christian fathers, mothers, brothers, and sisters make the necessary effort to make this adjustment.

Sex-attraction does not connote, as some folk-ways would indicate, only desire for sexual intercourse. By herding the men together and the women together the benefit of complementary fellowship and friendship is denied, and the attitude that relations between sexes are only for purposes of the sex act is strengthened. Those who have been brought up in a social pattern where they have been free to have unhampered friendships with the opposite sex can testify to the contribution made to their personal development through that freedom.

Christianity recognizes the right of a husband and wife to sexual intercourse which it denies to others. But it does not limit the relations between sexes to this one specialized relationship. Christ had his women followers and women friends with whom he was closely associated, and no one, not even his greatest enemies, charged him with sexual license. Paul stated the true relationship as being "in Christ there is neither male nor female." Among Hindus there is a common saying, "Treat a woman older than yourself as your mother, a woman as old or younger than yourself as your sister." With such attitudes, biological sex-attraction fits into its rightful position. Since all men and women, in the family and without it, are naturally conscious of this attraction, there may be built

upon it the finest kind of human relationship. It must be recognized, however, that no matter how intimate that relationship may be, it must be secondary to the husband-wife relationship. Where anyone at all, whether supported by religion or not, feels and acts as if his or her relationship is superior to that of the husband and wife, a fatal blow is being struck at the very heart of family life lived at its best.

Economic Subsistence

Every family requires an economic base. If it is to function effectively there must be a clearly defined distribution of labour. In the African pattern we find women doing a large share of the field labour as well as cooking the food and caring for the children. In India the men do most of the field work and the women engage in food preparation and the care of the children. In Burma the women assume most of the business responsibility, while the men have secondary responsibilities. In China, until the new freedom was legally established, the woman was confined to the home. In the modern Christian rural home the man usually does the field work or carries on the business transactions, whereas the woman cares for the house, cooks the food, and looks after the children. She may also assist with the poultry, the garden, and other auxiliary occupations.

In all social patterns there is a definite assignment of economic responsibility. Our concern in building happy families is not whether the man does the sewing in an African family or the woman in an American family, so long as the sewing is done.

To many it will appear most curious that in Burma the women look after the family's business affairs. Observers comment upon the effective way in which they carry out this responsibility. It is a custom that has become as firmly established as the contrary is, in general, in North or South America. As a family grows larger and there are more members in it—children, grandparents, uncles, and aunts—the greatest happiness is found where each has a recognized, assigned responsibility in maintaining the economic base of the family. A joint-family in Fatehgarh, India, has 125 members engaged in the business of cotton print work. Every

member of the family has an assigned task; one can readily see its economic strength. The family of itself becomes an important business enterprise.

Whether the family be large or small, the secret of its happiness in human relationships is in its ability to give every member a feeling of responsibility, because family life at its best can be realized only in full cooperation, offered voluntarily. Obviously, where there are small children, other members of the family have to accept a non-earning share in caring for them. Problems arise when some member of the family fails to do his or her part. The man who takes several wives so that he can spend most of his time just sitting, the father who loafes while his wife or children maintain subsistence, the mother-in-law who expects others to wait on her, the mother who spoils her children by not expecting them to do their part, the parent who plays favourites or who treats an in-law, an orphan, a widowed relative as a slave: these are factors that make for disharmony.

A well-integrated family recognizes the type of contribution that can best be made by each member, from the youngest to the oldest. Nothing so completely robs one of a sense of "belonging" as to be told "you are too young" or "you are too old." A mother who refuses the help of her daughter on the grounds that she is "more of a hindrance than a help," denies the daughter the chance to acquire a skill which she will need in her own home, gives her the feeling that she is not wanted, and lessens the number of opportunities for social fellowship. A grandmother or aunt who is denied opportunity to express herself through a definite contribution to the family life likewise becomes a maladjusted member of the group.

The basic problem involved is voluntary cooperation in attaining a satisfactory economic base for the family. Modern industry collects thousands of workers in a center, where they have to live in close quarters. It pays them in wages, enabling families to buy ready-prepared foods and to live in buildings where furnaces are kept and repairs made by someone outside of the family. This destroys the necessity for many of the character-building home jobs one finds in small communities or on farms. It creates the problem

of the working housewife, who is expected to earn an income outside the home, while still maintaining her important part in creating a family life within the home. Where the husband's income makes this unnecessary, it creates new leisure for the wife. Urban women who are freed from the heavy household work which is part of the daily routine of a country woman, and who might use this free time for better care of their children, service outside of their homes, or creative work of their own, too often merely seek their own amusement. Juvenile problems grow in this atmosphere, where parents are neglectful, and where the youngsters are not called on to do the hundred and one small jobs that are necessary on a farm or in a small-scale industry. Under these circumstances a strain is put on family relationships which does not exist in the small community. That strain is detrimental to the life of the family. Fathers and mothers need to protect their families from a breaking down of joint responsibility.

Every family knows the easing of strain that comes about from the expression of appreciation for what has been done for someone else. The husband comes in from his day's work in the field. The wife speaks to him appreciatively of what he has been doing all day. She too has been hard at work, perhaps with her canning. If he is the kind of husband that helps to make life worth living, he will have noticed the rows of jars and will show his approval. That type of appreciation—and such brief illustrations may come from Christian, Buddhist, Hindu, or other background—carries men and women through the roughest kind of weather, the hardest kinds of jobs and the great crises of family life. Appreciation is the lubricant of family life. And appreciation should not come without expression.

Some social patterns decree that the wife must wait on her husband. She must prepare his food for him, bring it to him, stand by as he eats it, and often take abuse if it is too hot, too cold, overcooked, undercooked, over-seasoned or under-seasoned. On rare occasions she may receive commendation. When her lord has finished eating, he stalks out to join his men friends. She is left alone to retire to her kitchen, where she either takes what is left or half-heartedly prepares something for herself and eats it—alone, unless there are

children or other womenfolk with whom she may share it. What joy is there in being physically attractive to such a man? What joy is there in being an economic partner in such a family? In stories and songs she may be extolled as the queen of the household, but socially she has to find her appreciation from those who can never be as important to her as her husband.

The curse that seems to rest upon every type of human organization as it becomes well established is that it tends to become formal and impersonal. The group that was originally developed to protect and nurture the individual tends to become an end in itself and the individual is then sacrificed to the group. This is markedly true in old societies like the Hindu and Chinese. To help the group to function again on behalf of the individual is one of the major problems facing reformers in India and China. That is why so much importance is placed in this study on the development of human personality. If in the family each can be a contributor, thus expressing himself or herself, there is the opportunity for a corresponding display of appreciation.

One final thought may be added. Mass and group appreciation have their values, but masses and groups tend to be fickle. Individual appreciation means most to the individual. The wife wants the appreciation of her husband. She wants it publicly, but even more, she wants it privately. In African, Chinese, and Indian society, where women are so continually in the company of women, there is very little opportunity for the wife to hear the many little compliments she longs to have from her husband. Most joint families provide a corner where a husband can sleep with his wife, but do not recognize that it is equally necessary for them to have a place where they can be alone just to share their thinking. Modern Chinese and Indian couples often rebel and go out for a walk—to be alone. But no member of a conservative family would give sanction to such a practice. Every couple should have their own room and every family should recognize their right to be together alone for purposes other than the sex act. The ideal in a Christian home is for every member of the family, after the age of eight or ten, to have his own room where he can have his own possessions, and be alone with his intimates. Recognizing individual rights

within the home does not lead to disintegration, because the unity of family is not based only on propinquity. Each relationship tends to strengthen every other. Realizing the importance of these relationships, let us now consider them in their maximum potentiality, as affording spiritual satisfaction.

Spiritual Satisfaction—Growing and Mutual

A man and woman who start out as husband and wife find a sex attraction in each other, settle down in a relationship of subsistence by voluntary cooperation, and develop a relationship of mutual appreciation and expression. As they go on they find themselves together seeking a unity in self-realization bigger and finer than anything they can achieve single-handed. This we have described as spiritual satisfaction, growing and mutual, an unfolding in terms of discovery and learning in relation to the great issues of the life abundant, which in turn enriches the other three types of relationship. Thus is realized the Christian ideal of oneness with one another and with God. (John 17:22)

While this unity of unfolding reaches its finest and more complete realization in the husband and wife, it can be true to a lesser degree of every human relationship. Husband and wife are also enriched by their children, their parents, their brothers and sisters. The husband in his business relationships further enriches his personality while he contributes to others the rich fruit of his home life. The same holds true of every other member of the family. Where, as in the case of some social patterns, women are denied these outside contacts, they are robbed of their rightful heritage and both family and society lose thereby. The personality of the woman confined to her home is apt to be undeveloped; just as families that shut themselves up to their own relatives fail to develop.

Every personality is a potential world personality, given a worldwide scope of contact with people of other nationalities, colour, and creed. Enrichment of personality comes from the constant enlargement of one's interests in his fellowmen and God. When that enrichment is brought into the family by a variety of personalities and the cream of it is found in the father and mother, something of

the purpose of God has been realized in the family. Through a common spiritual unfolding in terms of discovery and learning, the great issues of the life abundant become the most meaningful of all the relationships in the family.

Temperament and Family Relationship

For centuries it has been assumed that temperamentally the male is uniformly different from the female. This, however, is not the case. Margaret Mead states it thus: "Certain human traits have been socially specialized as the appropriate attitudes and behavior of only one sex, while other human traits have been specialized for the opposite sex. This social specialization is then rationalized into a theory that the socially decreed behavior is natural for one sex and unnatural for the other, and that the deviant is a deviant because of glandular defect or developmental accident."⁴

We find here corroboration for the fact that in Christ there is neither male nor female. Variations are the heritage of male and female alike. There are as great variations in the temperament of men as in the temperament of women. Society, however, instead of recognizing this fact, has chosen, through "the care of the young child, the games the children play, the songs the people sing, the structure of political organization, the religious observance, the art and the philosophy,"⁵ to condition the two sexes to fit into a specific type of development.

The Family as God's Laboratory of Human Relations

The best place for us to start this process of development is within the family, which is the cell of every culture pattern. The family thus has an opportunity of playing a most important part in the process of building a new Christian culture pattern. Young couples have their best opportunity of expressing new ideas within their own controlled family situation. As the family seeks to find the best in possible human relations, it becomes rightly God's laboratory of human relations.

With these concepts of marriage relations, the status of women

⁴ Mead, Margaret, *Sex and Temperament*, New York: William Morrow & Co., 1935, pages 299, 300. Used by permission.

⁵ *Ibid.*, p. 284.

becomes a happy mean between deification and degradation. Biological sex attraction becomes the beautiful complementary relationship as designated by God. Economic subsistence becomes a voluntary cooperation, a working together with God as trustees, utilizing, developing, and conserving the natural resources placed at the disposal of mankind. Mutual appreciation and expression becomes the technique whereby the happiness of the *self* is found in freely thinking, feeling, and acting in a give-and-take relation. Common spiritual expansion becomes a process which probes into the breadth, depth, and height of minds transcended by the spirit which enables the members of a family to find their ultimate in unity with the God-Father himself. "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." (2 Cor. 6: 16.)

Differences in temperament are recognized not as being typically male or typically female but as representing a "diversity of gifts" irrespective of sex. In God's laboratory, the family, where understanding, sympathy, and love dominate, the fulness of God's plan for humankind is realized.

In carrying out the divinely-appointed rôles of father and mother, parents have socially-recognized responsibilities. In terms of this study, many new concepts will have to be adopted by many societies. This will depend largely upon the families that are in truth God's laboratories.

According to the results developed in the laboratories, so will be the traditions, ceremonial, education, and law of the future. No social pattern can rise higher than its existing guides to life. From reflecting the social pattern of the old, they will be changed to reflect the social pattern of the new. So long as survivals of doubtful value remain the guiding factors for the masses, the reformer must recognize in them many of the strongest deterrents in the development of a new order. Though he may be highly gratified with the results of the experiments in his own family laboratory, he must realize that his responsibility is not fulfilled until he has engaged in the even more difficult task of sharing his experiences and discoveries with others.

Our emphasis on the laboratory concept is deliberate. Changes such as we propose require experimentation under varying conditions. We are not afraid of experimentation, particularly if undertaken within the concept of God's laboratory. In that concept we conceive of men and women engaged in experimentation while seeking God's plan for them in relation to all of mankind and invoking his power to bring that plan to fulfilment. In such a laboratory the end sought is not the glory of man but the glory of God. With such a goal, success is inevitable. Together, Indian, Chinese, African, Burmese and British and American may seek to establish the Kingdom of Christ. And in our families we may begin to realize heaven on earth.

IV.

Development of a Home

I. The Land

We pass now to a consideration of the home as an expression of the life of the family. The aim of the Christian home must be to express in an outward and visible form the inner grace and beauty of the life of the family. In doing this it uses the visible and tangible to help in the development of the ideal and intangible realities in the life of the members of the family. In short, the home must be both an expression and a stimulus. It must be also the manifestation to the outside and non-Christian world of the embodiment of the Christian family spirit.

The major emphasis must fall on the Christian homes that are established on the land. We do not forget that many Christians dwell in towns and cities, but the majority of Christians, the majority of families of all kinds, are directly concerned with the land, with agriculture, and with rural life.

"Agriculture dominates three-fourths of the human race. Three-fifths of the population of the world are directly dependent upon farming for daily bread. Africa, Australia, South America and Asia are predominantly agricultural in their economic organization."¹

Translated into terms of the family, this statement means that from one-half to three-quarters of the children of the world are born in farming communities. From childhood their bare feet know the feel of the earth, and their hands come in contact with it in many ways. At an early age they help in simple farm activities, such as weeding, herding goats, or gathering certain crops. As their

¹ Report of the Jerusalem Conference, 1928. Vol. VI.

minds expand, they begin to share the anxiety of their parents about the vagaries of nature. They take part in the ceremonies which express the joy of harvest, or seek to avert disaster. The maturing of their young bodies seems akin to the seedtime and fruition of nature. At last they are laid, like the Hindu, to die upon the bosom of Mother Earth, or, like the Christian and the Moslem, to rest within the earth itself.

It is clear that in the Divine Economy there is close kinship between the family and the soil, and that disaster follows when this economy is widely violated.

Use of the land is obviously God's way of providing for the needs of men. The toil required for this was not a curse, as it first appeared, but a form of cooperation with God that developed character and stamina. Man is not allowed to forget that "the earth is the Lord's," for in spite of the triumphs of scientific genius Nature is a very potent force with which to reckon. Man does well to acknowledge that the land is his only as a trust. He also needs constantly to be reminded that in the land there is sufficient provision for the needs of all. The recent years of world-wide depression made it clear that it was not the deficiency of nature, but the dislocation of distribution, an entirely man-made affair, that caused almost universal scarcity and distress. A hungry child is a severe indictment on our mishandling of resources which are inherently quite adequate for abundant living.

All that concerns itself with the care of the land is part of the background of rural family life. The conservation of the soil, the prevention of erosion, efforts to secure ownership of the land by those who till it, either in the form of peasant ownership or communal farming, the relation of subsistence farming to cash crops and industrial cultivation, the alienation or fragmentation of the land—all this and much more is relevant to the family in its rural setting. It is part of the Christian enterprise to set aside men and women who will make it their concern to study and to promote right action in these matters. In rural life economics is the concern of the whole family and affects their daily life and prospects for the future much more than for city dwellers, to whom economic processes are often indirect, and not apparent.

As Dr. Kenyon Butterfield has said, "There exists a peculiarly intimate relationship between work and life on the farm, and between the economic and social phases of rural activity. In a peculiar way the intellectual development and the social advance of the rural folk are tied up with effective agricultural practice, with skilled production, and efficient distribution."²

In addition to this deep intimacy between the life of the rural family and its economic situation we must recognize the fact that there are certain psychological factors which are found in a marked way in the rural home. The average rural family lives apart from large groups of men, whether the home is on an isolated farm, or even in a village. This geographical apartness leads to a sense of social apartness, and a lack of varied contacts, compared with the urban home, but also a freedom from noise and pressure which is a priceless boon in many ways.

2. The House

Importance of the House

We have often heard it stated that wherever the family group gathers together for loving companionship, there is a home, whether in a crowded street or in an isolated cave or out on the wide open plains with only the sky for a roof. The home, that is, is more than a house or a place, and there is something more to family living than satisfying the physical need of food and rest.

Although a home is more than a house, no one will deny that an abode is a prime essential to family living. Houses are essential for adequate shelter and for abundant living. The kind of houses people live in has more influence upon their health, character, and personalities than do elaborate church edifices or up-to-date school buildings. It is more important for a child to be brought up in a decent house than that his school or church should be palatial. Since the family is the key to mankind's richest and most meaningful living and the source of nearly all real contentment among men, the family to be at its best must live in quarters which will

² *Ibid.*

encourage Christian living. The criterion used by authorities in judging the adequacy of a house and its surroundings is whether it is a place where children may be brought up in health and well-being. It has been said that the child is the test of shelter. Will the house help his development or set it back? Does it give the parents and the children a clean, healthy place to which to live and develop? If so, it is satisfactory.

To be more specific, the primary requirements for a house worthy to be called a home would be—

1. Shelter from rain and wind, from cold or heat, according to the climate.
2. Sufficient air space in the house and around it.
3. Proper access for air and sunshine.
4. Plentiful supply of pure water.
5. A proper drainage system, and adequate sanitation.

The house should contribute to health, comfort, and convenience.

Most communities have found from experience the materials, architecture, and plan which are fairly well suited to their convenience, and before making changes it is well to make a careful study of what is already in existence. A missionary with considerable experience in building remarked that he had learned much from the workmen he had employed. Their ways were usually good and right, though they seldom knew why they acted as they did. His trained mind thought out the reasons which underlay their traditional practice, and he was then able to suggest modifications, at least in some cases, which they soon acknowledged were a real improvement. Health may demand changes in housing, but unless it is accompanied by educational methods, and above all by demonstration, the reform will not likely be adopted. A teacher in an Indian village built a smokeless chimney for his wife, and the other women soon began to ask for such cooking places in their own homes, but propaganda without demonstration would have been fruitless. An *ashram* in India has found that such a chimney, screened doors and windows, and a septic tank, made a typical Indian dwelling very comfortable and suitable.

New standards of living are often introduced by the girls of the

family who have been away to school. A girl with some education cannot easily tolerate a home where the animals and fowls have as much right of access as human beings. She will persuade her father to build an additional room for her sisters and herself, and before long the standard of a three-bedroom house will have been set up.

Mission buildings have too often failed to establish adequate standards of housing, and the pastor and teacher have had little consideration and encouragement in making their homes models for their communities to follow. However, although spirituality may be aided by proper housing, we dare not say that it is conditioned by it.

"It is possible for a family to rise above the most depressing material surroundings and for its members in their relations with each other and their dealings with their neighbours to live an ideal life and to walk in our Lord's footsteps. On the other hand people with ideal homes and ideal surroundings may be very far from Christian. But it is beyond question that the difficulties of a family are increased a hundredfold where the house is dilapidated, sunless, and overcrowded. No Christian community can rest satisfied when a large proportion of its members is forced to live in such housing as exists to-day."³

The attitude of personal responsibility was well expressed by one Christian woman who said, "As a Christian I cannot rest until you have as good a [house] as I." This is the Christian point of view. But we cannot say, "You cannot be as spiritual as I am unless you have as good a house as I have"; neither can we say, "I cannot be as spiritual as you unless my house is as good as yours."

The responsibility for adequate housing is partly personal, but very often the individual is almost helpless to effect improvement unless it becomes a community concern. Too often there is neglect, inertia, undue regard for the rights of property owners, and indifference on the part of those who are themselves quite comfortable. "If the material environment of large numbers of families is in any degree shaped by forces which are beyond the control of individuals, but are within the control of an organized community, the Christian

Church will fail in their teaching of family ideals unless they concern themselves definitely with those material conditions."⁴

Good housing is the right of all persons in every land, and the destruction of many houses by the vicissitudes of war, and overcrowding due to rapid industrial expansion, have made this one of the most urgent of world-wide problems. Housing affects health. According to the United States Children's Bureau, the infant death rate of families living in homes with two or more persons per room was two and a half times greater than it was in families with fewer than one person per room. This shows that overcrowding increases infant mortality and that it is necessary for the family to have adequate space. In Liverpool, England, the effect of re-housing on the same site with the same type of population was studied over a period of six years. It was learned that better housing alone cut down the death rate from all causes 70% and that the infant mortality was reduced 62%. The general health of the family is also improved by better housing.

Recent studies in juvenile delinquency indicate that delinquency and crime would be lessened by less crowded housing and better facilities for recreation. If children do not have sufficient play space in which to give vent to the energy they ought to have, they will seek an outlet of some kind. Overcrowding often leads to immorality. The lack of personal possessions, or any place in which to keep them, frequently leads to stealing.

In short, we may say that the results of bad housing include: bad health, excessive mortality, in many cases immorality and other vices, and lack of opportunity for culture and education.

Appearance and Convenience

The place of beauty in the home should not be forgotten. In regions where water is scarce, it is often difficult to have a flower garden except during the rainy season. But if every opportunity is seized, seasonal or otherwise, even if the cultivation is restricted to a very small area or to a few pots, there is a cultural effect. Chinese and Japanese people have exceeded in the art of the cultivation of beauty by people of very limited means. The Spanish and the Mex-

⁴ *Ibid.*

ican love of flowers has never been daunted by semi-desert conditions in parts of their respective countries: where rainfall is insufficient for flower gardens, great jars filled with earth maintain flowering plants in every patio.

A Congolese with great pride showed his house to a missionary. He stood to one side, cocked one eye, and said, "See there, the walls are na-swee-e-e"—meaning very straight. He was proud of his house. The building does not need to be bigger than the family-needs or more elaborate than the neighbours' but every member should feel his house is a nice place in which to live. The whole family needs to take pride in its home.

Convenient houses are important in making family life less arduous and more enjoyable. Adequate storage and cupboard space for all the family belongings aids considerably in keeping the place tidy, and in making it possible to find things quickly. Wherever the family must do all its own work, the house cannot be too convenient. The routine of cleaning, washing, sewing, and cooking are all time-consuming. Conveniently arranged work units with labour-saving devices help immeasurably.

Sewage Disposal

Every community has its own methods for the disposal of excreta; some of these have a ceremonial importance. The main point to remember is that people should not be exposed to hookworm, dysentery, and other diseases caused by filth. A number of experiments are under way to produce various types of latrines which are suitable for the different climatic conditions and water levels, and which commend themselves most readily to the previous practices of the people. It is of particular importance that sanitary measures be devised which will be readily used by children. Schools and other institutions have a great responsibility for pioneering to develop adequate sanitation.

The Yard

The yard around the house needs to be land that drains well and yet that is without gullies. If there is a tendency for the land to wear away, grass, trees and shrubbery should be planted to prevent

this. If possible, the yard—or the enclosed patio familiar in Latin American countries—should be large enough for the buildings the family needs, plus space enough for trees and garden, and—most important of all—space for the children to play. They need trees to climb as well as a plot of low-growing grass upon which to tumble and romp. Cattle, goats, chickens, and pigs need quarters separate from those of human beings. Diseases may be communicated by animals to men.

3. The Home

A Healthy View of Work

The best interest of the home and the family can never be secured without much cooperative work. Each member must be trained and willing to do his part. It would not do for the husband to shift all the responsibilities upon his wife, nor should the wife have any reason to say that the family has no decent home because her husband will not help. Both must work diligently. There is no other way since idleness can mean only that some people are a burden to others. Work is honourable because it is service to one's family and to one's country. Labour develops character by giving a sense of self-respect. A healthy view of work for every member is of utmost importance to the family.

In some parts of the world, work is regarded with contempt. Much of it is left for the women and younger boys to do. It is not unusual in some places to see a little boy carrying a huge bunch of bananas and an adult man accompanying him only in order to sell them; nor is it unusual to see the wife carrying all the loads plus a small child, while the husband carries only an umbrella. Among the Hebrews it was quite different; to them, work was noble. The Old Testament tells of the manual activities of Israel's greatest men, who taught the dignity of work by working.

Just as the accumulation of things may become an obsession, so work may possess us. We become our own slave-driver, leaving ourselves no time to enjoy life. Work and leisure both enrich life, and between the two there is always a balance to be adjusted. We live better lives when we have some leisure to think and meditate.

Cooperation in Managing a Home

Cooperation is one of the best methods of managing a home because it furthers and encourages the growth of a beautiful Christian spirit. The women at one of the Congo mission stations expressed joy and appreciation for their husbands' help with the garden work. For the men there to do any gardening is foreign to their way of life, but the Kimpese school for pastors and teachers expected the men to help their wives with this work so that they too could attend classes. Working together as a family proved a happy experience. Many of the men even worked during the noon hour rest period when they were not required to help. This willing cooperation meant more to the women than even the physical help. It created in them an appreciation and love for their husbands that was new and beautiful. On several occasions when the women were sewing or cooking, they were asked, "Do you like to have your husbands help you in the gardens?" They would look up quickly from their work and smilingly say, "Yes, indeed we do."

Working together also leads to cooperation in some of the financial matters of the home. Any products sold from the gardens that husband and wife have worked together they spend cooperatively for the family. This is a big step forward in building Christian homes. The old custom in the Congo required the wife and husband to give incomes to their respective clans. Sharing the control of the finances within the family unit strengthens the attitude of consideration for one another in the home.

The Christian family must take care to provide for the necessities of every member impartially. All should feel free to present their needs. When needs and income are both known, the family can better decide what purchases to make. It is well to keep an account of all expenses and of all income, for this helps in deciding what to buy and what to leave unbought. It is much better for the family never to get in debt. In fact it would be better to go without something for a while longer than to carry the burden of debt and interest later.

A definite understanding of the family income is the only basis on which to plan for stewardship of possessions for the benefit of others. Whether the Christian follows the system of tithing, or

adopts a budget suggested by his church, or plans his regular gifts in some other way, he must know what he has before he can place his giving upon a firm foundation.

Both husband and wife need to know the nutritional values of foods. It is a mistake to teach food values to only one of the sexes. An instructed wife might prepare new foods which the husband might refuse to eat; or if the husband alone was taught to know food values, he might complain because the wife did not give him the right foods. Many misunderstandings in the home are avoided if husband and wife know the basic values of foods. Any deficiency would then become a problem for them to work out together. If there is a vitamin deficiency, they might try planting new seeds; or if their deficiency were protein, they might increase their flock of chickens or their herd of goats, sheep, or cattle. Men and women who understand the values of different foods fairly well are more apt to provide adequately for their own families, and less likely to sell at the markets the foods their own families need. It is tragic to see *all* the eggs sold for cash, and not one given to the children. Products raised in excess of their need, however, may be sold to buy other foods they lack.

Home Furnishings

The movable furnishings in a home need not be elaborate or expensive, but it is very important that they meet the need of the family, and may be easily kept clean. Beds meet a definite need only when they are more comfortable and more sanitary than the floor. Thousands of people sleep on mats on the earthen floors, but dust, dirt, insects, or rodents may make beds necessary. People everywhere should be encouraged to use their own art and their own ideas in decorating and in furnishing their houses. Tables, chairs, baskets, pottery, brassware, and other articles of their own craftsmanship add much to the beauty of their home. All the furnishings in the home need to harmonize, giving a sense of comfort and joy to the family.

Hospitality in the Home

Hospitality in the Orient, in Africa, and in Latin America is

generous in the extreme. It may, however, entail too great a sacrifice if financial means are diverted to it which are needed for the children. The solution would seem to be to entertain simply and sincerely. Such hospitality was particularly commended by our Lord when it was extended to the needy, the stranger, and those who could make no return.

Children in the home benefit greatly by sharing in the pleasures of hospitality, by hearing good conversation, and by widening their field of interest through meeting people of different ways than their own.

Economic Creativity in the Home

To create something, whether art or craft, gives the creator a sense of satisfaction and healthy pride. Men and women who have developed no skill with their hands are to be pitied because they are losing much enjoyment. A satisfying and interesting occupation enhances the spiritual life of those engaged in it, and thus makes them better persons with whom to live.

A little girl making a string of beads said, "Beads are things of happiness." What she really meant was that pretty beads made her happy. She loved to work with them, loved to wear them, and loved to give them to her friends. She was happy, and because of her happiness she was generous. Her relations with things actively helped her to create goodwill.

Women who make clay water bottles and cooking kettles are not satisfied with making them only good for holding water and for cooking. They spend much time also in decorating their wares. They realize that things must have a practical function and also an aesthetic function in creating beauty and happiness in the home.

All over the world it is common for articles of use to have some design or decoration. Notice the pottery, the basketry, and the articles of brass and wood. If nothing else, the shape of the object has artistic lines. Arts and crafts in the home may be carried on during the spare time to raise the quality of home life or as a means of livelihood. In either case the artists and craftsmen find a deep satisfaction in their work, knowing that the articles they produce

are useful. They feel that what they make is needed, and that gives them a sense of worth.

The Use of Time

It is wise to budget for the expenditure of the family income, but it is also wise to budget or plan the expenditure of time. It is a great joy and satisfaction when people can learn how to plan their work for the week so that Sunday may be left as free as possible for worship service, and true refreshment of spirit, mind, and body. It should be the happiest day of the week, especially for the children. To inculcate the Fourth Commandment is not enough. Often people need practical hints and the force of example to show them how to make the best use of the Lord's day. So also for the great festivals of the Christian church, for domestic celebrations, and the provision of recreation for the family in the course of its daily living.

Another part of life for which planning is necessary is for the daily worship. In many villages of India the whole Christian population goes to the church very early in the morning, or in the evening for a brief period of corporate worship. In villages of the Cameroun, West Africa, dawn comes in with the beating of the call-drum summoning the Christians to prayer as the day begins. There is also the need for emphasis on family worship in the home in which all may participate. It is encouraging to find that there has been an increase of books of devotion and other helps in connection with family worship. A society of Indian women has prepared and published at their own expense two little pamphlets on teaching children to pray. Another such group in studying a book on parent education went back twice to the chapter on worship after it had been studied in the usual way. It is, again, not enough to speak of the necessity for family prayers and Bible study. People need definite help, teaching, and demonstration in the art of family prayer, because it is not an easy thing to make the experience meaningful to a small group of such different ages, experience, and interest.

4. The Family and the Community

"The ideal community is a family of families where common interests are pooled and diverse interests are reconciled." As a part of the community, rural or otherwise, the family is interested in the other social institutions of the community. It is interested in the school. At the Jerusalem Conference of 1928 it was said that "We have yet to discover the most effective type of village school." Have we discovered it yet? Many parents must be deeply concerned about this failure. The recent movement for adult literacy and education will perhaps bring a new sharp focus on the community school. The family is also interested in all voluntary associations. To the rural family it is especially important that the farmer should belong to some group that strives for better economic efficiency, or community health or recreation. Women's groups, young people's clubs, children's groups, are all matters of deep interest not only to the participants but to the families from which they come. None of them should be a hiving off, but rather a fresh enrichment of the life of the family. The small community is usually one in which the culture of the race is conserved, especially in rural areas.

"In most mission lands there is a great past to build on in the matter of rural culture. The tendency of Western-trained missionaries is to sacrifice the culture of the past for the efficiency of the present." Is that true? Anthropologists and other interested travelers and investigators may show more perception in understanding and more patience in appraising a cultural pattern than do those to whom it is a commonplace of the environment.

Most important of all, the family is deeply concerned with the institutions of religion in the community. The smaller the community the deeper may be the appeal of the church, and the easier it is for the church to be an extension of the home of each member-family, meeting many of their needs for adequate social expression.

Part of the responsibility of the church to the family is that of eliminating class distinctions. Among the early Christians there was no distinction made within the church between master and slave. Not a single grave that has been discovered in such early cemeteries as the Catacombs indicates that the person interred

therein was a slave. Slaves were permitted to enter the Christian ministry, and in the second century one became a bishop. A Christian attitude towards servants and all paid helpers is one of the fruits of the Christian home functioning in a Christian community.

"Class distinctions present one of the great difficulties in the building up of a sound home life. They encourage family selfishness, giving false class standards to be lived up to, and confusing function with worth." This statement makes clear that the harmful influence of such distinction rebounds upon those who should know better. Again, "If a sense of brotherhood is essential to Christianity it becomes one of the most important duties of the parent to preserve in the child that sense of equality which most children instinctively possess, and which is destroyed by our artificial conditions."⁵

In this generation the cry for a classless society can be met by hatred and a levelling down, or it can be met by Christian brotherhood and a raising up through sharing. In the home lies the key to the attitudes of the community.

There is another respect in which there must be a deep connection between the home, the community, and the church. The church must teach the home those attitudes which should be built up in the children. The church in India has been gravely concerned about the large number of marriages which are taking place between Christian girls and non-Christian young men, but so far it has done little in the way of positive and comprehensive teaching regarding Christian marriage.

The following statement, which was made by a commission of enquiry of the Archbishops of the Church of England, sums up the relation of the church to the family as part of community life in an admirable and succinct fashion:

"The Christian Churches always claimed to be vitally concerned with home and family life. Because they are responsible for the family's spiritual life, they are responsible also for the material conditions which minister to this. If the Church is concerned with baptisms, it is also concerned with infant welfare; if it claims authority with respect to marriage and its inviolability, it must

concern itself with home-making and therefore with housing; if it performs the last rites over the dead, it must concern itself with the welfare of the survivors."

V.

Health and Growth

In every country there are homes where Christ is acknowledged as head of the family, and where adults and children alike enjoy the abundant life which he offers. Those who go out from such homes carry with them the radiance and zest that come with abundant living. They possess strength, both spiritual and physical, sufficient to carry them forward through times of trial as well as times of prosperity.

But we cannot overlook the many families whose members have been barred from this abundant Christian life. Ignorance has obscured it from them. And when they have cleared away enough of their ignorance to glimpse it, and have striven toward it, their physical handicaps have held them back. This has been the tragic experience of many new Christians who may live in the least attractive quarters of villages and towns and in the tenements of industrial centers. They have listened hungrily to the message of Christ's love for them, and his sacrifice on their behalf. They have been baptized and have set out to follow him. But they have not the stamina to follow steadfastly.

If one studies a gathering of such Christians in India, during a religious service, a clinic, or a festival, he discovers that they are only half alive. They seem tired and listless, until something temporarily excites their interest. Some are rubbing inflamed eyes. Others pick at or scratch skin infections and sores. Their bodies are thin, but joints and stomachs bulge. It is small wonder that they are incapable of moving forward mentally and spiritually without constant encouragement and support. We now know that it is unnecessary and wrong that human beings should live in such a way

that they have lost the power to improve their condition. If they have accepted a low standard of health through so many generations that they do not recognize its share in their social, economic, and spiritual retardation, someone outside must undertake to bring them to the point where they do recognize it.

Health Habits in a Changing Civilization

They cannot move back to earlier days of free, nomadic life.

Increasing populations and consequent pressure on the land make this impossible.

But there is an abundant life to which they may go forward. Some of us, who have been more privileged than they, have tried to help them reach this abundant life. But we seem to have made little progress. One reason may be that we have been few, whereas they number millions. Also, we have not understood them sufficiently. We have taken too much for granted. We thought that when they became Christian they would abhor dirt, and keep themselves and their homes clean, without specific guidance. Because Christianity and cleanliness had existed together in our homes and families, we supposed that this is always so. We supposed that after being baptized as Christians, they would completely abandon the offerings made to godlings and the ceremonies intended to ward off evil spirits associated with illness. We took it for granted that this must be so, because our own limited experience had never brought us into contact with such ceremonies in a Christian environment.

We had to live among them to comprehend what ignorance and physical degeneracy can do to a people's spirit. After trying to give spiritual teaching in some places, and physical healing in others, we have learned that spirit and body are so interdependent that we cannot neglect either if we are to help men to develop as strong, dynamic Christians.¹

It is not easy to help people who have been neglected too long. One can force better practices on them, ridiculing and eradicating every outward sign of superstition and degradation. Some reformers have adopted this method with temporary success, and have moved

¹ See Chapter VI, "Personality."

on, feeling that they have stamped out all undesirable practices. But if such a one chances to return, he may find old habits re-established, old symbols back on walls, and charms intended to ward off evil spirits tied again around the babies' arms and waists. Daily needs and emergencies have arisen in which the new ideas were not as secure or comforting as those which served the people and their fathers through generations. Improvements do not necessarily survive or spread. They are more apt to fade out, unless constantly encouraged by someone who has experienced their benefits and who is prepared to explore until he finds ways of integrating them into the daily life of the people. But every man will work toward abundant living if he is convinced that it is truly abundant; if he is sure that it is intended for him as well as for those whom he has been taught to regard as his "betters"; and if he is given the support of encouragement during his first efforts to reach it.

One of the most retarding forces in the life of the people of whom we are now thinking is their attitude of helplessness. They feel that they cannot change their status. Bewilderment and fear make them cling to what is associated with the secure past. They insist that what was right for their fathers must be right for them, without realizing that the circumstances under which their fathers lived have been completely altered. Their environment has changed, and they have not kept pace with it.

A first, practical step is to learn how and why they should make the long-delayed adjustment to life in close quarters. Practices which were good as long as men lived in small, scattered groups, may be harmful under present conditions; but they are not aware of this.

Their forefathers drank water that was neither boiled nor purified. If this was safe in the past, it must be safe enough for them to-day. They have yet to understand that when the water came from running streams, even if it became polluted at one point, it was self-cleansed before reaching the next users. Water standing in a village tank or pond used by many people, as it is to-day, has little chance to become purified. If someone afflicted by any one of several diseases dips his vessel or his feet or his garments into the water, he leaves carriers of his illness behind, and others may drink the carriers and become ill. Well water may be likewise pol-

luted, from water jars or buckets that stand on the ground before going down the well. Or, some of the water that is being used for bathing or for washing clothes may run back into the well. All this makes it necessary to protect the water supply, or to purify the water in the pond or well. Meanwhile, it is necessary to boil drinking water at home. If pumps are available and financially possible, they help prevent the spreading of water-carried disease. A microscope is a real asset in convincing men that water can contain dangers not visible to the eye.

Similarly, whereas no planned arrangements were needed by their fathers to dispose of human excreta in scattered settlements, safe disposal is needed nowadays when families live close together. Hook-worm and other debilitating diseases have been traced to the use of lanes and fields as latrines. Flies swarm from such places, as well as from manure and dump heaps, through open doors into homes, where they settle on children's faces and on food.

Contagious diseases had little opportunity to spread when men remained in isolated groups. Now, when they live huddled together in villages, or packed even closer in tenements, disease moves easily from one person or one group to another. And when people gather together from many places for great religious festivals or to work in mills, they expose themselves still further to disease, which they may carry home to their loved ones. Smallpox and plague have often travelled in this way. But men have explained their spread in supernatural terms. It is only when they have an opportunity to understand the scientific explanation of the communicability of a disease that they are willing to accept immunization or other precaution against its spread. Tuberculosis did not exist when families had plenty of fresh air, adequate food, and sunshine. But now, tuberculosis is becoming a menace, especially in crowded areas. Because it is a comparatively unfamiliar disease, it is not understood. Demonstration and assurance are urgently needed to get families to give up a member ill with tuberculosis to a sanitarium. Home care is difficult. Isolation within the home is often impossible because of lack of living space. It is still regarded as unkind to avoid contact with a member of the family who may be ill; but the spreading of the disease in a locality is warning of the greater un-

kindness of exposing younger members of families to it. Every case where the disease is checked is evidence of the success of isolation and treatment.

There is probably no way in which people have suffered more from their failure to make adjustments to a changing environment than in the matter of food. Men who live by foraging in unsettled country usually find foods to satisfy conscious hunger and the unfelt needs of their bodies. They have to get not only enough food, but the right kind of food, to survive. The foods they eat are usually freshly gathered. They have no way of storing large quantities, so they are forced to keep searching for new supplies, with the result that their diet varies season by season. But when men must buy, or work for their food, they often take what they can get in largest quantity for the least money, to fill their stomachs. Food is food to them. They may be only half alive, but they survive; and they have no way of knowing that it is the food they eat or do not eat, day after day, that is making work more and more difficult. From war areas come stories of the apathy of the people whose food is inadequate; but around the world there are men and women who have been in this condition not just for a few years, but for a lifetime. Others, who have enough money to choose the foods they eat, have plenty for comfort and daily work, and something held in reserve. But unless they increase their knowledge of food values, they may err in having too much of certain things, not enough of others. The families of whom we are thinking, however, suffer from too little of everything, and from a wrong balance of the little they have.

People have always linked food with growth and well-being. But the association has been vague, depending on prejudice and hearsay rather than fact. Dr. Robert McCarrison, a civil surgeon in India, was among the pioneers who found scientific confirmation of the relation between the food consumed and the health of a people. Back in the Himalayas, the people were strong, energetic, and free from disease. They gave him comparatively little work. In southeastern India, however, he was shocked by the much higher incidence of disease, coupled with the smaller stature, poorer posture, and the comparative apathy of the people. Looking for a

reason, he finally narrowed his search to food. In the mountains, men gathered quantities of foods that grew wild, especially yellow raspberries and apricots. They ate bread made of whole wheat flour, milled at home and often mixed with dried and pounded raspberries. They drank milk, ate meat occasionally, and had a variety of vegetables. The people of lower India were depending chiefly on rice for food. Most of the rice was polished, thereby losing much of its food value. With this they ate several varieties of dried legumes, with buttermilk occasionally, and little vegetable or fruit. It was obvious that although these foods might satisfy hunger, they were not adequate. They were lacking in materials needed both for health and growth. Dr. McCarrison was able to verify his conclusions with comparative analyses of the foods used by both groups of people and by showing the difference in the health and growth of experimental animals living on the different diets. This led him to compare the values of the simple foods eaten by peasants of northern India, with the values of refined and tinned foods appearing in the diets of poorer families in London. The latter, though more expensive, were found to be decidedly inferior in health-giving contents. Their quality corresponded to the actual poorer physique of the London families.

Scientists have accumulated convincing evidence of the need for adjusting the diet of communities to changes in food supplies. Where families can still get a variety of fresh foods, their health is naturally protected. But where they become dependent on foods which must be shipped long distances, stored under unfavourable conditions, and perhaps subjected to new refining processes, it becomes necessary for them to choose with understanding. Unfortunately most of this careful, scientific research is being carried on in laboratories far removed from the people who could benefit most from a knowledge of the results. In more favoured parts of the world the facts are familiar, but the gap between laboratory and under-par daily living in vast regions has yet to be bridged.

The natural impulse to physical growth brings each generation to maturity with little help from within or from without. But those who manage to reach maturity have grown old and helpless rapidly, and have died before they had a fair chance to live. Likewise,

their spiritual growth has had little to sustain or enrich it. If those of the present generation who are only half living are to achieve full maturity and abundant life, they must be helped step by step until they are provided with what they need within themselves. It is at this point that the Christian church has begun to render service, and will continue increasing its usefulness.

Creating Better Health Habits

In the beginning, a newcomer who hopes to provide some of that help may easily be overwhelmed by immediate calls, and lose sight of this ultimate goal of full spiritual and physical development. He cannot ignore a lack of sanitation that fairly shouts its consequences to all. Malnutrition is equally insistent. Wrong treatment of illness, or no treatment at all, makes a strong appeal, especially where children are the innocent victims. The attempt to lighten any one of these burdens would consume—has consumed—a lifetime of conscientious effort on the part of many trained workers. More than one has been crushed by the weight of it. Even among those who have succeeded, many realize that such work still remains in the category of temporary relief. They have been too busy lightening burdens to have time or effort to teach people how to remove the burdens permanently.

a. *Use of Remedies.* Remedial work, however, has a part to play in arousing men and women to a desire to free themselves. A startling cure can prove better than any other method that a certain illness, accepted as inevitable, need not be inevitable at all. The treatment of malaria qualifies as an example. There are sufferers from malaria in most uncared-for communities in every country. Usually the man who is afflicted by it has tried most of the known charms and herbs recommended by neighbours, or by medicine men. He has been dragged down by recurrences of the fever and subsequent weakness, until he finds it almost impossible to keep his family alive, let alone support it decently. Then comes treatment with one of the drugs now used for treating malaria. He is released from the suffering and despondency of the disease. He finds that he can work regularly; he is relieved of the dread of being incapacitated. His whole attitude toward himself and life is changed, as

he takes his place among men. He is a shade more open-minded toward other suggested improvements. He is beginning to grow.

b. *Fear of Spirits—Trust in God.* Helping one of the women in a community may prove to be more than remedial. The woman who lives in a society, as in Africa and in Moslem areas, where child-bearing is considered her chief function, but who has lost each of her babies immediately after birth, regards herself as a failure, and is humiliated by her people. During each pregnancy, she tries desperately to surround herself and her child with every known charm and guard. Here is the opportunity of the modern nurse or midwife. If a visiting nurse proves her ability in her care of other women and children in the neighbourhood, the woman's family will gradually gain sufficient confidence to accept her offer of skilled hospital treatment. When this results in bringing a living child into the home, the new mother's fear is replaced by assurance. She now has a place of dignity among the women of her family or clan. Furthermore, she will be among the first to accept guidance in the care of her child. She begins to grow. Many similar services bring permanent benefit along with temporary relief.

But more is needed than release from fear of the unseen evil forces which threaten sickness and disaster. Faith in a loving Father must take its place. Always, as men or women move out from the dark helplessness of fear toward the light of understanding, there must be a friend at hand to point them beyond the false goal of selfish advantage, to their rightful place as children of God. Only in this way can their spirits grow as Christ would have them grow.

Health Habits for Growth

The real hope of securing abundant life for a community rests in its children. We cannot change their inheritance, but we can go far with the growth and development which takes place day by day. This ought to begin with the unborn baby, and carry through infancy, childhood, and adolescence, to maturity, but this early beginning is not always possible. The expectant mother often is unaware of need unless something goes wrong. The process of child-bearing to her may be a mystery. Because of its mystery, all

distress associated with it is regarded as supernatural, and is accepted without complaint or is treated with appropriate ceremonial observances. There is no other period in life so hedged about by taboos and magic rites as that of pregnancy. It is a period to be approached by the outsider with the greatest reserve and sympathy. The maternity nurse who goes into a home and laughs at a young expectant mother because she avoids association with any woman cursed by barrenness, or because she refuses to have any garments ready for her baby, lest she attract the interest of an envious spirit, will at once limit her opportunities to be of service. These are not fears to be laughed off. They are the product of the tragic experiences of generations. They will go only when life has become more secure. Meanwhile, the mother may be helped in obvious ways, as in the matter of diet and rest. These are subjects of great interest to the whole family and open to discussion.

A doctor or nurse may be able to serve the new mothers and their babies indirectly, by improving the standards of midwives. It may not help to rebuke the women of a family where a baby is expected, because they regard birth as unclean and employ the dirtiest women of the community as midwives. But one can train the younger midwives to be clean, by using the incentive of a better reputation for delivering live babies, with a resulting better trade. At the same time, the midwives may need assurance that the doctor or nurse is not trying to crowd them out of business, but desires to raise their work to a professional standing.

Certain failure in the beginning may bar a nurse's future opportunities to help. There are so many sources of infection present in the homes that one cannot assure a mother of a safe delivery, but only of a better chance of safety. It may even be necessary to withdraw from a case where a mother-in-law or midwife insists on obviously dangerous practices. Or it may seem worth while to start with one detail, as replacing with sterilized shears the knife or shears brought directly from other uses to cut the umbilical cord. To this may be added clean cloths, even though rags, in place of soiled ones, and clean hands to hold the new-born baby. When a few demonstrations of the value of cleanliness have become possible within the homes, progress can be made. Nothing makes a mother

happier or readier to learn more than knowing that her baby is alive and safe.

When her child is no longer mysteriously hidden in her body, but visible, in her arms, a mother can more easily understand his definite needs. But even now it is not easy to persuade her to give her child the kind of daily care he needs if he is to grow and thrive. As long as he is well, life is joyful and she sees no need to bother with preventive measures. But if he falls ill, she becomes frantic. Without hesitation she returns to familiar rites, and will pay the priest or medicine man whatever he asks. However, if there is someone near at hand who has already demonstrated his ability to treat children's ailments successfully, she or the family will call on him. He may find himself working simultaneously with herb doctor or village priest. If the practitioners are sufficiently open-minded, he can cooperate with them. This has been achieved, especially by medical men and women who have remained long in one area and are respected by practitioners. Or it may be necessary for him to wait until the others have tried their methods and found them wanting. There is no way of measuring the patience and self-control needed while one waits and strives for the time when he may be consulted in the beginning of an illness.

When strongly-felt needs have been met satisfactorily, again and again, in the familiar environment of the home, there comes gradually the willingness to accept guidance in the rearing of children. When a whole community reaches this point, it opens the way to new life for its younger generation.

Teaching mothers in classes at a convenient center, where equipment can be kept clean, has done much in some communities. Demonstrations have been the best teaching method, so far. In some communities, demonstrations in different homes of the neighbourhood, with the ordinary equipment available, have been most effective. This demands more ingenuity on the part of the demonstrator, but is more acceptable to mothers still fearful of drastic changes or unable to provide ideal equipment. The very best demonstration of all is the visible evidence of the result of care of children in their own homes. Every child whose inflamed eyes

become clear and bright, or whose skin loses its scabbiness and becomes smooth, is a call to mothers whose children's eyes are still swollen shut and oozing pus, or whose babies whine and scratch patches of irritated skin. Every child in a community who finds relief from attacks of diarrhea, through simple treatment, causes mothers of other children to wonder if such distress is as inevitable as they had thought. And children who are able to get rid of colds without waiting for a change of season, encourage neighbouring mothers to act, rather than lament persistent colds and the constant dread of pneumonia.

A Christian worker and his wife, who have a family and are prepared to live in a village, can do more than a company of specialists. If the family is well cared for, neighbours quickly become aware of the vitality and health of these children as contrasted with the half-health and frequent illness of those about them. Rumour and curiosity can be counted on to bring observers and questioners from homes within reach. Older women will insist that it is simply Fate that blesses the workers' children with bright eyes and strong, smooth bodies. But younger women want the same good fortune for their own, and may dare to follow at least some of the suggestions of the worker's wife.

Some of the practices on through the daily living of a Christian family may appear unimportant. Giving the baby his bath and oil rub each day seems like ordinary routine, until the interest of other women turns it into a lesson in cleanliness. Likewise, washing the children's hands before they touch food becomes important when its relation to health must be explained. The nets over the children's cots, accepted as necessary to protect them from mosquitoes, become a center of curiosity and questions, and mothers whose children are weakened by malaria wonder how they can manage to get nets. The screening of shelves in which food is kept, or the screening of the room or portion of the room where food is eaten, creates great excitement. The comfort of eating food without the company of flies has not been imagined. At first the association between screens, and freedom from illness, is almost too remote to be accepted. Boiling milk and drinking water for the family seems a thankless chore, until mothers who have never

done it ask questions about its purpose. Careful planning and preparation of meals is not drudgery but an important demonstration of child feeding. There are mothers in the neighbourhood who are innocently causing discomfort, illness, and in some cases the death of their children by wrong feeding. Babies who are changed abruptly from mother's milk to the coarse bread and legume diet of adults need a wise friend. Some mothers laugh at the preparation of mashed vegetables or strained cereal and milk for small children. But others, whose babies are losing the plumpness and contented gurgles that were theirs as long as there was plenty of milk in the mother's breasts, ask urgent questions and watch each step of food preparation, determined to do everything in their power to bring back the happy baby smiles.

Putting the baby to bed creates more discussion and debate than almost any other family activity in the Christian worker's home. Women whose babies are surrounded by noisy confusion at all hours have not considered this as a factor contributing to their restlessness and fussing. Regular periods of undisturbed rest have not yet been linked with rosy health in children. But when they actually observe a child lying quietly apart, falling asleep comfortably, and waking refreshed after a long uninterrupted nap, they discover several advantages in the idea, including a respite for themselves. Where it is customary to give small children whatever they cry for, discipline is frowned upon as unkind. It is only when children grow up in a home where they have been taught self-control that others see the reward of early training.

In such a home regular family worship comes to be accepted and respected by neighbours. Gradually, the family prayer is associated with the radiant Christian living of the family, in everyday life, in the relationships of its members with one another and with those outside. Neighbours who call themselves Christian see wherein their own family life can be enriched if they gather together in God's presence each day. Daily contact with those who pray together has more influence than being told by a visiting preacher that family worship is essential.

An intelligent Christian worker is able to enhance the value of the services of welfare agencies in his area by creating confidence

in them. Vaccination against smallpox is often advised by government agencies and administered wherever possible. But in the absence of intelligent advice following vaccination, babies have been allowed to scratch the pustule, with the result that the whole arm, and even the neck and scalp, become covered with sores. And flies crawling over them do not help. Vaccination becomes dreaded. Mothers hide their babies when the vaccinator's approach is announced, and children continue to suffer from smallpox. If there is one person in a neighbourhood who knows and will administer the simple care which should follow vaccination, the children will not be unnecessarily ill, the vaccinator will no longer be avoided, and still other children will be spared their lives, or the disfigurement and blindness which so often follow smallpox.

The opportunities for rendering such community service are arising constantly. Outsiders who make regular rounds may meet some of them. But the helper who is on the spot, in whatever capacity, is in a position to hear and answer each call as it comes. Moreover, he continues among the people he serves, during and after each experience, and is thereby in a position to give much more than temporary assistance. He is demonstrating and teaching all the while. Most of his pupils are parents. The instruction they receive, directly or indirectly, carries them, with their children, a step nearer to happy, radiant living.

Most of this steady guidance has had to be supplied by men and women who have given up the security and congenial fellowship of their own groups, to live in neglected communities. From their own great company, the people must provide the helpers and builders—their own, but chosen and set apart to be equipped and made strong. They can offer builders, many of them. But they cannot provide the training or the strength which builders need. For these, they naturally turn to Christian schools.

Originally, these schools were purely academic, like those with which the organizers were familiar. This was satisfactory for children whose home standards of behaviour were high. But for many, all that they were to receive of the Christian way of life they got while in school. Most of the schools had dormitories for pupils coming from a distance. But even in this more intimate life of

the Christian group the desperate needs of most of the pupils were not realized.

Here were boys and girls who needed to be taught how to live like Christians, among people hostile to Christ; how to keep well under unhealthful conditions; how to make homes safe while surrounded by disease and disease-carriers. Instead, they were given the conventional academic training. The result—children who attended school for only a year or two, returned to their homes, and were engulfed by the degradation around them. They lapsed into illiteracy and ill health. Those who were able to stay on in school turned their backs on the hopeless task of making life tolerable among their own suffering people and applied for government or other remunerative jobs. They tried to forget the past. One meets them to-day, often holding good jobs, but over-sensitive, resentful, and maladjusted.

There are now educationists in every area who have learned what is needed in the communities from which their underprivileged pupils come. They are attempting, against the pressure of tradition, to coordinate the regimen of their schools in such a way as to train young pioneers in better living. Hygiene too often has been a textbook subject and has not been brought over into daily living. Personal hygiene may mean life or death to a child when he goes back home. He must be convinced of its urgency and understand its purpose and practice in detail. This demands that teachers who have always taught academic subjects in an academic way must get a new vision. They must acquaint themselves with the home conditions of their pupils and start from those conditions. They must consider it consonant with their dignity to help dig latrines and dispose of manure heaps. Those who for years have found teaching a sinecure oppose the exertion and unpleasantness of such new demands. Younger teachers and those still in training are the ones who become enthusiastic, when they grasp the importance of applying classroom work to life.

Teachers cannot make a lasting impression without the full cooperation of dormitory heads—matrons and house-masters. Too often, in the past, the matron who takes the place of mother to a houseful of girls has been the widow of some church or school

employee, who must be provided with a livelihood. Sometimes she has been a real mother, who has taught the girls personal cleanliness and tidiness as though they were her own daughters. More often her lack of training has made her feel inferior in a school atmosphere, and she has been a negative influence. Likewise, the house-master of the past has not been trained for his important post.

Recently, heads of schools have come to recognize the dormitory as the best possible sphere of training for life. More attention is paid to the choice and preparation of the persons who are to supervise the children's work and play during out-of-class hours. Practically every dormitory activity can be carried over into home life, if so planned. In more and more schools unwieldy dormitories are being replaced by smaller groups, which live and work together as families. In certain areas, there was a time when servants were employed in the schools to do the cooking and cleaning, the sewing, the gardening and other work, so that the children might attend classes without interruption. Now, for obvious reasons, the children are learning how to do all of these jobs. Purposeful manual labor has become an integral part of their education. They are being equipped to carry back to their homes at least some of the abundant living they have enjoyed during their school years.

The relation between health and the food they eat day after day is an example of how the school may give them more than book-lessons. The subject of foods offers opportunity for much interesting classroom study and work. But unless applied, it is soon forgotten. It requires skillful teaching actually to change the children's idea that any food is good if it satisfies hunger, to an understanding that food may make the difference between buoyant health and half-health. They begin to sit up and take interest when they grasp the fact that their ordinary daily meals, properly planned, can give them beautiful bodies and clear skin, bright eyes, glossy hair, white, shining teeth, and strong muscles. At this point the school meals take on a new importance. And it is at this same point that our schools most frequently fail. The staff member responsible for planning the meals seldom has the training necessary for providing adequate diets. The money allowed for food is usually so little that no amount of knowledge could stretch it to cover the needs

of the children. The reasons for this are many, and outside our field. But the classroom lessons on the value of foods will be wasted if not supported by the foods that are eaten in school, day after day. Furthermore, we must provide at least adequate food if we are to meet our responsibility for the children entrusted to us. Even where food prices are comparatively low, a food allowance of a dollar and a half per month for one child—not by any means an unfamiliar standard—is an injustice to the child. Growing children must be fortified against a life of constant strain and danger.

The more progressive schools have met the food budget problem, and developed a valuable teaching project, through gardening. Some have arranged to supply the vegetables and fruits which were formerly lacking in school meals. Others have added grain and peanut crops. No one subject has benefitted the children more than farming when they have returned to their homes. During recent years, concern has been expressed in every area, North and South, East and West, over the disappearance of family gardens. People used to have their garden patches and a few fruit trees of their own, or a community orchard in which they shared. Now crops which bring cash returns are taking all their time and space. The money is spent on foods inferior in freshness and quality to those formerly raised. Deficiency diseases are the result. Young people quipped to garden intelligently can combat this, just as through their knowledge of sanitation and hygiene they are helping to combat other dangers.

None are more aware of the privileges of the chosen few who are sent away for training than the boys and girls who are left behind. When the student leaves home to attend school, they watch him go with wistful eyes. Often there are tears. When he returns they welcome him with eager questions. The songs they learn and the manners they adopt during short holidays indicate their readiness to learn whatever he can pass on. For these who must stay behind there are local village schools through the lower classes. But as yet most of these have little to attract, and little to offer for a good living. Lessons are by rote and seldom remembered. Some—comparatively few—of those who cannot receive full training may attend a short course at the nearest mission station.

These short courses may last only two or three weeks. But they give the young people and children who attend them a taste of school life. There are classes in reading and writing, and in Scripture. There are lessons in practical handiwork, demonstrations in sanitation and hygiene, and periods for singing and for games. The growth resulting from these short courses in a Christian atmosphere is far out of proportion to the time covered.

In other areas, clubs of different sorts have demonstrated the readiness of young people to adopt better ways of living when someone provides the incentive and method. Clubs for rural young people provide projects which have improved kitchens and increased production of foods and at the same time have made daily life better and standards higher. The results have been even more effective than similar projects in school, because the work is done at home under actual conditions.

What Has Been Done for Health and Growth

As we review the efforts being made, we can truthfully say that much has been done. A school may have helped hundreds of young people to step into a new brave life. In the wards and clinics of a hospital thousands have gained relief from depressing illness and have been started in the direction of abundant health. Homes in villages or in tenement areas have been improved. Scores of children and young people are now enjoying radiant living because their parents have been taught. Short courses or clubs have reached many who would otherwise have been passed by. And above all, wherever men have established a church, it has served as a spiritual centre in which young people along with adults have been blessed. Here they have found the power which Christ alone can give, the power which underlies all other efforts and gives them meaning and joy. All who have shared in such work may rightly feel that what they have done has been worth while.

But, when we compare those who have been helped with those whom we have had to pass by, we discover that what we have accomplished is far too little. Suppose that all of the boys and girls and young people of the nations could be gathered together in one place. Suppose that from their millions we were to draw out those

whose eyes and whose bodies are evidence of their having learned what it means to live fully, as Christ would have them live. Now, we turn back to those who are left, and we are appalled at their array. They are massed so solidly and reach so far that we can scarcely believe that any have left their ranks. We look at the older ones in the vast crowd. They simply stand, or lean. They are already too dulled by ignorance and pain to want more than a place to rest. Life has taken too much and given too little for them to have strength to stir, or desire to build. But there are others who can still find life if given concentrated care, attention, and teaching to make up for lost time. And there are the younger ones, eager, bright-eyed, ready to learn and even more ready to act. For them there is a chance to grow and to live, and to help others to grow and live.

What a challenge this vast assembly of youth and children would be if it could be so presented! Every thinking Christian would recognize the urgency of their needs, and would be aware of their latent power, for good if won to Christ, or for evil if ignored. But because they are not all in one great mass, it is more difficult to comprehend the magnitude of their need, and their power. Because they are scattered over the face of the earth, it is more difficult to visualize their numbers. And because they are unlettered and fear to speak, they are forgotten. Yet they are there, and must be reckoned with. Their strength will be used, or it will be lost, according to the readiness of Christians everywhere to do what has been left undone. Not one of us can excuse ourselves by thinking that we cannot reach them. Around the corner from every church there are growing boys and girls who will not know the meaning of abundant life, unless someone from that church takes it to them. Paid personnel cannot possibly do it all. Every one, trained and lay, can take some part. Many different approaches and procedures are possible.

Gifts are not enough. The giver must give himself. And this involves preparing himself, with humility, to give wisely. Let him learn how to go about his personal share in the great, unfinished task, whether to the next square, or it may be half way round the world. If he goes into an environment unfamiliar to him,

he will accomplish little unless he listens first, and learns about the practices, the attitudes, and the ideals of the group to which he goes. Often they teach him much that is of help to him in his own personal living. He reaches a position in which he can help them to understand both the values and the shortcomings of practices long taken for granted. His observations are thorough, not superficial. And as he progresses with the group, he finds more around him to appreciate and build on, as well as to condemn.

This lesson many of us have learned through years of experience. Practices which we once criticized as illogical, or harmful, because we did not study them thoroughly, are now being recognized as scientifically sound. A homely example is the question of holding babies. How often we have urged mothers to keep their babies on cots most of the time, rather than hold them in their arms or keep them close beside them! Now psychologists are saying that these very actions give the sense of security needed during the early experiences of life. Mothers who feed their babies from bottles are taught to hold the babies while they drink, rather than prop them up on a bed. The feeling of security is deemed very important in the beginning in order to build up the stability desired later.

Health and Growth in Family and Church

The longer one works and lives in a community, keeping his eyes and his mind open, the better equipped he becomes to engage in constructive activities. He is able to bring them into harmony with traditional patterns. He will make better progress if he can use that which is already accepted, rather than start with the unfamiliar. He may branch off into the unfamiliar as the group moves forward. But they will move forward with him if they know that he is with them, not ahead of, or opposed to them. Christ came not to destroy, but to fulfil. And we can fulfil best, if we follow his leadership. Evil must be destroyed. But that which is good can be discovered and used to make life more abundant for his children.

When we think of the Christian church, we think of the whole Christian community. There are fine leaders in the church in every area. As they move forward, they strive to draw the large congregations of followers after them. But we are now more clearly aware

of the weight of many of these congregations. They cannot be drawn forward very far by a few leaders while the majority remain only half alive. Nor can they move forward very far if members who are fully alive think only of their own spiritual and worldly welfare. It seems more in accordance with Christ's way of teaching for each member to have his own chance to grow and develop, and then to rejoice in sharing with others what he has found. In this way there grows up a dynamic rather than a lagging congregation. The church that is worthy of being called Christian is one whose members are all strong, all moving forward together. Then, and only then, does it become a true brotherhood, with power to carry out bravely the orders of its leader, Jesus Christ.

VI.

Personality

What is the supreme message that the good news about Christ brings to the people of all lands, America and Europe, as well as Africa and the Orient? In most countries his message is seriously challenged by other religions, some of them very old but followed even now by devoted adherents. We realize the appeal and the beauty of much in these other faiths. What is there in the Faith of Christ that would justify its entrance into the family life of the world? What, in short, is its unique contribution, if indeed it is unique?

It is our conviction that the supreme and unique contribution of Christianity to family life, as indeed to life as a whole, is the belief in the worth of personality as it is founded on the Fatherhood of God and shown to us in Jesus Christ.

What is Personality?

Personality is not easy to define. It cannot be reduced to a formula. But for convenience we may say simply that personality is the quality, or the combination of qualities, that makes each of us a person. It is the quality which marks one person off from another, so that every one is, to some extent, different from everyone else.

The Christian religion is our recognition of God as supreme Personality, through the recognition of the sacred character of goodness in conduct, truth, and beauty. The course of the world is the manifestation of God. Our faith in the universe is part of our faith in God.

The Challenge to Personality

There is no concept of God that has been more challenged than the Christian doctrine of a personal God, who through Christ has revealed himself to us as our Father.

But if we are not to think of God as personal, how are we to think of him? If sub-human concepts such as deified animals be ruled out, the only alternative seems to be to think of God as the "Impersonal Absolute," or some such expression, which to the average person has little meaning. Experience tells us that the highest form of reality known to us is personality. High religion is communion between a human person and the Divine Person.

Besides the philosophic challenge to the Christian belief in a personal God we must recognize many modern tendencies working against it (this sense of a personal God). Among them are the effects of the machine age, in depersonalizing industrial relationships; the desocialized life of great cities; the linking up of human life all over the world into an economic system not yet understood or controlled; and the shaping of the modern mind by the abstract methods and categories of science.

The cynicism and despair to which such attitudes inevitably lead are too well known and recognized to need description here.

Personality in Society

1. *Interplay.* Personality becomes significant when seen in its relationships. We cannot imagine it in a vacuum. It is realized and developed by association and integration, both between men and between man and God. When we think of personality in association, immediately we realize that it implies conflict or co-operation. The degree of possible cooperation must be determined if association is to continue and integration to take place. The importance to family life of these considerations is plain.¹

"The paradox of self-in-society supplies the clue to the meaning of personality. The person is the self freely thinking, feeling and acting in a give-and-take relation to the not-self and especially to other selves. Personality grows in pureness and quality and richness of content according as the self is rightly and deeply related to other

¹ See Chapter III.

selves. As the person thus matures, his individuality becomes more and not less marked; he becomes more and more a well-integrated self who cannot be inter-changed or confused with any other self. . . . Egotism is blurred personality no less than warped personality. . . . Whosoever will save his life shall lose it,—only the loving heart can grasp it fully and finally.”²

2. *Self-Control or Fulfilment.* To many this interplay of personalities which involves consideration of the rights of others will seem to be repression and will be resented. But fulfilment comes only through control, if it be self-control. We may take the metaphor of a steam engine. If all the steam is throttled the boiler will blow up. If it is allowed to escape the energy will not be available for any useful achievement. But control brings the orderly and harmonious functioning of all parts and thereby achievement and fulfilment.

Social Implications

This is true of literary or artistic self-control, and also in the moral realm. But the impetus, the motivation towards a controlled personality, comes primarily from a love for and respect for other personalities.

1. *In Marriage*

It is the deep regard for the personality of the mate that makes marriage a real union of persons. Indeed unless it is a union of persons, it is not a full marriage at all. “The Christian view of marriage and the obligation of continence until marriage rest upon an appreciation of human personality as a whole, which is the indispensable basis of any sound theory or practice in this field.”³

God from the first—according to Jesus—laid down the rule which governs Christian marriage, because human beings are so organized that to act otherwise than according to these standards eventually breaks them in body and soul, and they fail to render to God what he intended.

The real sin in any form of incontinence, such as association

² *Home and Family Life*. London: British Council of Churches, p. 32.

³ *Home and Family Life*, p. 27.

with a prostitute, is the sin that is thereby committed against her personality; the damage done affects the doer of it likewise. "A materialist cannot make (the sexual act) even for himself a purely carnal act; though his companion be an anonymous harlot, he is unable to cancel her humanity. . . . There are materialists who claim they are able to break down or 'forget' the nonsensual associations of the act of sex, and on this basis they justify promiscuity. . . . Among us, we being what we are, and inheriting from the past the ideas we do inherit, it is inescapably true that the experience of sex . . . cannot be isolated as a pleasure of the body. It is an act of consequence for good or for evil."⁴

Christians are not alone in believing that the act of sexual union can never be one of merely biological significance. Indeed, throughout history, until quite recent times, men have commonly regarded it as having the most far-reaching moral, social, and even religious implications. Man is a soul-body, an incarnate spirit, the bridge between spirit and matter. So long as men have rational and spiritual qualities, so long will their sexual qualities both express and impress their spiritual faculties.

The union of husband and wife has two phases of transcendental significance: It is the instrument for the initiation of a miracle whereby not merely a new body but a new person is born into the world, and a new birth of character takes place within themselves. This can only happen when there is the same totality of sharing at other times, besides the physical union. Therefore marriage means a commitment and personal relationship even though it may not result in children. Christian marriage is a "vindication of the romantic and heroic in man." It has the impulse to give oneself wholly away, to crown emotion and conviction with a vow, which has ever been indicative that the human spirit has willed itself to a great enterprise.⁵

2. *In the Parent-Child Relationship*

Reference has just been made to the initiation by the parents of a new personality and that the new personality has its effects upon

⁴ Charles Morgan, *The Flashing Stream*, London: The Macmillan Co., 1938, p. 18. Used by permission.

⁵ Condensed from *Home and Family Life*, section on "The Christian Understanding of Marriage and the Family."

them also. Thus we see the spiritual effect of parenthood on all young fathers and mothers who for love of a little child "scorn delights and live laborious days," and nights too, for that matter. This parent-child interplay of personality is one of the marked characteristics of family life.

In the normal family we observe that the personality of each member is recognized, as it seldom is elsewhere. The soldier is more than No. 12345 to his mother; the children in the school who constitute a "class" are separate entities to their fathers; the worker in the factory is not simply an employee or a "hand" to his family. In other words, in all the regimentation and mass production of modern life the individual may be lost sight of, but the family never thinks of him except in terms of personality.

Within the family, however, there is considerable variation in the degree of recognition given; just as in society at large, as we shall see, there has been a minimizing or even a denial of personality to certain rôles, while others are granted the right of growth. Within the family personal characteristics may account for some variations in recognition and respect. There is usually one member who lays down the law, and another who slides out of responsibility, and another who does most of the work.

Sometimes the family estimate and the social estimate do not agree. The clerk who is so meek at the office may be an autocrat to his children, the efficient performer under the spot-light may shirk the unrewarded duty of the home. Conversely the mother who is not accounted by her social pattern as of equal consequence with her husband, the wage-earner, very often is the person of most influence in the home.

The family may be the most encouraging and helpful place in which a personality can be developed, or it may be the most difficult, because of lack of understanding and appreciation on the part of the members. Even in an unsatisfactory home, however, there are values which are of great importance, and a person who has grown up without the experience of the give and take of family life has missed much. Family life always calls for discipline, self-control, and cooperation, if any kind of family routine or corporate life is to be carried on. There are hardly any qualities more needed in

social life today than a sense of disciplined self-control and the spirit of cooperation, and the general lack of them may be to no small extent the fault of the homes from which citizens come.

In recent years a new emphasis on freedom for the individual has led many to think that control and repression are synonymous, and the parent-child relationship has particularly felt the strain. A genuine and mutual regard for personality will, however, survive the period of adjustment to modern life without danger of disintegration. It is true that a modern child will not readily honour his parents merely because of the rôle of parenthood. Nor is it sufficient that a parent care for a child merely because it is his, for that does not give him the right to possess it. Where the parent is the kind of person who deserves honour he will receive it; and where a parent respects and honours a child he will not fail to have its whole-hearted allegiance. Paul recognized the responsibilities of both when he urged children to obey their parents "in the Lord," and fathers not to provoke their children to wrath. (Eph. 6:1-4)

Denial of Personality

As we look at society we find that there are whole groups of people to whom the right of complete personality has been minimized or totally denied. Society has refused to admit them on equal terms, has sometimes declared that they lack the same faculties that others possess, and has even withheld from them the opportunities which might be considered the birthright of all human beings. There are three such groups which stand out in many parts of the world: children, women, and those who serve.

1. *To children.* When we think of the difference that the teaching and example of Christ have made to the children of the world we may sum it up thus: Love for children is general, well nigh universal, but it is the genius of Christianity to *respect* and honour childhood. Familiar though the words may be it is well to read again the Children's Charter enunciated by Christ, as found in the eighteenth chapter of Matthew.

We must acknowledge with shame that Christians have often

been untrue to the charter given us in the example as well as the teachings of Jesus. We have not put foremost the rights of the child in planning our social economy, his right to good health, adequate care, opportunities for education, freedom from economic exploitation, and the right to spiritual culture and truth.

2. *To women.* Women too have long suffered from the refusal of society to acknowledge their personalities.

"To teach a woman to read," says a Hindi proverb, "is like putting a knife in the hand of a monkey."

"The Greater Learning for Women," a Japanese classic written in the 17th century, still affects the attitudes of many people even though a modern education has been conceded to Japanese women. It says,

"It is better for women that they should not be educated, because their lot throughout life must be in perfect obedience; and the way to salvation is only through the path of three obediences—obedience to a father when yet unmarried, to a husband when married, and to a son when widowed. . . . Yet, it is highly important that she should be morally trained, so that she should be always gentle and chaste, never giving way to passion inconvenient to others, nor questioning the authority of her elders. For her no religion is necessary, either, because her husband is her sole heaven, and in serving him lies her whole duty."

This doctrine of the Three Obediences is not peculiar to Japan. It has prevailed in China and India also and the same attitude has been common in many other places.

We need not labour the point, for further discussion of it occurs in the section on the Status of Women in Chapter III. No other religious teacher in the world treated women with such kindness and respect as did Christ. Even those women at whom the world points the finger of scorn were regarded by him with deepest sympathy and with the amazing hope of restoration.

3. *To those who serve.* So too with all those whose lot it is to serve others, doing useful and necessary work, but who are never-

theless despised for the doing of it. This would include whole communities such as the outcastes and sweepers in India, the Eta of Japan, and similar groups elsewhere, as well as servants in the common meaning of the word. If we get the realization that the true spirit of Christianity is like that of a family, we shall understand that in a Christian family there is no spirit of ruthless competition and that there can be no issue of equality or inequality.

If we accept the criterion of Christ, we shall honour all who serve, "Whosoever would become great among you shall be your servant; and whosoever would be first among you shall be your bond-servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:26-28 margin.)

It is the Christian family approach which is going to change the status of all who have been held in low esteem. To quote Senator Brooks, "The greatest help we can get from the recorded teaching of Christ in sketching a Christian social programme is His attitude towards the family. As the liberator of women the lover of little children and the Teacher who has made mankind think of God as Father, He has given humanity the precious possession of a Christian family. . . . We should neglect our duties as Christians if we failed to have a social programme. What it should be we shall learn best by applying to a wider sphere the basic principles of the Christian Family."⁶

The reasons for the low appreciation of the personality of whole groups of people are often obscure. In the case of children it is probably due to their physical weakness and simplicity, which are rated as defects in a society where physical prowess and shrewdness are at a premium. It would also suggest a lack of that capacity for foresight and retrospect which are held by some as a mark of true personality. The causes for the contempt for women have already been discussed. While this attitude on the part of society as a whole is repressive, when it is found within the family, towards individuals in it, it becomes destructive to personality.

The low prestige of other large groups of human beings is due

⁶ Senator Edgar H. Brooks, *Marks of Redeemed Society*, in the Report of the Fort Hare Conference on Christian Reconstruction, South Africa, July, 1942.

to a variety of historical causes, and to a failure on the part of the insensitive to perceive cultural and spiritual values in an alien culture or a different standard of life. The few references we have to the contacts of Our Lord with non-Jews show both the graciousness with which he met them and the devotion he evoked from them. So too in his contact with the despised of his own people there is not the slightest trace of condescension. He is known simply as "their friend."

Causes of Dwarfed Personality

When it comes to the case of individuals, however, we can more clearly trace the causes for a dwarfed or unhappy personality. No one of these, nor any combination of them, is sufficient to keep down one with a dauntless spirit, and history records many names of those who overcame what would appear at first sight to be invincible handicaps. But not all spirits are valiant, and there are few of us who can develop well-rounded personalities under great difficulties. We shall mention seven factors that tend to dwarf personality. Some are the daily, harassing factors present in the lives of many families; others form the background of society at a given period.

1. *Poverty* may be so extreme that the mind is constantly occupied with the struggle for mere existence and has little strength or leisure to think of anything else; means may be so straitened that involuntarily everything is reckoned in terms of cash, and its effect on daily bread, clothing, shelter, or a job.

2. *Ill-health* also frequently dwarfs the personality. One thinks of the millions of people whose lives are weak and ineffective because of chronic malaria, hookworm, malnutrition, and other debilitating and preventable forms of ill-health. The effect on personality most often is to produce depression and apathy, which makes progress difficult if not impossible.

3. *Illiteracy* must be reckoned a handicap in the modern world. There is much that can be taught more easily and permanently

when the pupil can read. The illiterate knows as we do not "where the shoe pinches," and his apathy is usually derived from a humiliating idea that he cannot learn to read, either because no one will teach him or because he is incapable of the achievement. He fears to face the public opinion that will condemn him if he tries to alter the established ways of his group. Those who have had the experience of teaching adults constantly bear witness to the joy that fills the illiterates when they have found it possible to read, and the new enlargement of personality that comes from having made the effort and triumphed.⁷

4. *Idolatry, priestcraft, and superstition* play havoc with the sacredness of personality. We commonly think of an idol as being unworthy, because as its best it is an utterly inadequate representation of God. But we do not often pause to consider what idolatry does to the spirit of man. The sternest condemnation not only of the futility but of the harm of idol-worship was pronounced by the Psalmist when he said,

"They that make them shall be like unto them;
Yea, every one that trusteth in them." Psalm 115:8.

For man, made in the image of God (Gen. 1:26), and destined to have that likeness, which has been defaced by sin, one day restored (John 3:2) what could be more utterly humiliating than to become in his expression and appearance like the work of his own hands?

Priestcraft has, through the centuries, struggled to keep men down. The sad tale is too well known to need elaboration here. The Vedas of the Hindus could not be read by any save the men of the twice-born castes; they were forbidden to the fourth estate, the outcastes, and to *all* women. The struggle and even martyrdom of Christian people at the time of the Reformation in Europe to have the Bible translated into the "vulgar tongue" and made freely accessible to all gained for us of this day our axiomatic regard for "freedom of worship." The bondage from which spiritually-

⁷ See F. C. Laubach, *The Silent Billion Speak*. New York: Friendship Press, 1943.

minded people have suffered through religious legalism, and the disintegration of personality and other psychopathic ills because of endless fears and phobias, are beyond all telling. Even in cultures where high and philosophic thought was known, priests deliberately kept masses of men on lower levels of spiritual comprehension and ignorance on the plea that they were incapable of spiritual experience.

We must, however, understand the tremendous appeal of idolatry. It was for centuries a menace to the monotheism of Israel. The cry, "Ephraim is joined to idols" (Hosea 4:17), comes out in various forms again and again. The reason is that the human heart craves a Person to know, and to love if it can. At least there must be Someone near in the chances and changes of life, Someone powerful, if not lovable; but most of all the heart cries out for Someone to love and serve with devotion. The philosophers of the Vedanta dwelt, as it were, on snowbound peaks, like the Himalayas of their horizon, and there they postulated the Supreme as Brahman, who is "beyond the reach of thought and voice." But such a philosophy is too cold and remote for those on whom daily life presses.

"The ordinary Hindu wants a temple near his home (and a god shelf in his kitchen or some other room), that he may be able to see his god at any moment, to make him an offering of food, to ask for his help in distress or in danger, to pour out his heart in prayer or in praise. It is the living, present god that the human heart adores with rapture and gratitude. This is the reason for the limitless multiplication of temples, for the idols of the home and the little shrines by the roadside." At the same time it is to be remembered that "the belief that every image is a living god, who is able to bless or curse, and that food, water, flowers, and every other thing that comes in contact with the image is charged with supernatural power, is the chief source of the limitless mass of superstitions under which the Hindu people live enslaved."⁸

Idolatry is indeed the distortion of personality, and in Christ we find the great fulfilment.

⁸ Farquhar, *The Crown of Hinduism*, pp. 341, 342.

"But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet
And love its Galilee.

The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again."

—John Greenleaf Whittier

5. *The rigidity of ancient social and family patterns* can hardly be realized by one who has not felt the force of them. Take for example a youth in India who has resolved to break through the conventions of caste and to marry whom he will. Sometimes such young men have banded themselves together and bound themselves with an oath that they will not submit to the old caste marriage arranged for them. Few such groups have been able to achieve uniform success. To one such young man who was finally married against all his previous ideas and wishes a friend said one day,

"I don't understand how you, with your will-power and your years of struggling against odds, could have been overcome and married against your inclinations." To which he made the disarming reply, "I don't understand it myself."

Or, for another illustration, consider the Japanese attitude towards the daughter-in-law who must fit in with the ways of the family. "If a new door in the house doesn't fit," say they, "we wouldn't dream of altering the house. No, the door must be planed and fitted to the house." True enough for doors, but what about the human personality? Our Lord rebuked those who would sacrifice the person to the institution, no matter how valuable the institution was. He loved and observed the Sabbath day, nor was he one to disregard the rights of others, but he did look beyond observances and property rights to human need and put it first. (See Mark 2: 4, 5, and 23-28, Luke 6: 6-10.) The old tyrannies assume new forms. There is still a great deal of educational regimentation, and industrial regimentation is hardly questioned. We have still imperialism in religion, or rather in ecclesiasticalism. It

is the natural function of the prophet to arouse and the priest to conserve; there must be a place for both in religion, and for their corresponding rôles in other departments of life.

6. *War* is another social factor that has a profound effect on personality. In countless families today that is a basic situation; yet though war has played an important part in the history of mankind for so many years, its effect on human personality has never been adequately studied, either for combatants or non-combatants. It may have the effect of brutalizing or of overwhelming a man; it may call out unexpected resources of courage, endurance, and initiative. A generation ago we were challenged to think about the "moral equivalent of war." Our thinking has grown lazy. Can personality not be challenged to live for the good of others with the heroism and dedication that is often associated with war in spite of its darker side?

7. Another handicap to personality is *a life of ease*, a protected and sheltered life. Too many such lives in a country mean a decadent nation. "Safety first" is admissible as a simple rule for preventing accidents, but not as a philosophy of life. When such philosophers are rudely shaken by grim facts they not only are resentful, their philosophy tends to disintegrate. This attitude does not necessarily grow out of the possession of wealth. It may result from an unwise degree of protectiveness on the part of parents. In an attempt to shelter his child from hard experiences, the parent cuts him off from a source of growth. An easy life is one of the greatest handicaps that a personality can have. It cannot grow. It is the disillusioned selfish person who becomes the greatest cynic. Such a person has a sense of satiety. He either becomes lethargic or he develops a craving for excitement and stimulation at any cost. It is true that there are many personalities that have survived triumphantly any or many of these handicaps; but the average person finds them a heavy burden and we may well question by what neglect of ours such handicaps have come to exist.

The Growth of Personality

Because personality is life it must grow. No survey of discouraging

personal circumstances or traits or social conditions can prove to us that personality does not grow. It may, like a tree, twist and turn in its struggle against adverse circumstances but somehow it lives. And as long as there is life there is the possibility of normal growth.

We need frequently to remind ourselves that growth and development is a matter of many years and may well be considered life-long. The concept of growth is, as we have seen, many-sided, and includes physical, mental, social, and spiritual growth, for they are all factors in personality. (See Chapter I.) In other words, it calls for growth in physical height and weight plus co-ordination for some years, in mental skills for more years, for social adjustments and finesse in relationships for even longer, and for spiritual qualities from early days until the end of life in this world. In all these aspects there are laws of growth. Growth must be *constant* throughout its span, but along with continuity there must be rhythm, for there are times of more rapid growth and times of slower growth and conservation. Growth is also a *complicated* process. No one aspect of it can be satisfactorily studied without reference to the other phases, because there is much interaction.

Again growth is always *individual*. There are types of growth and development, but the individual always has a pattern of his own. Families, teachers, and friends may aid children through scientific child-care and child-psychology but the individual still must have his personal experience and his personal responsibility for life. Those who shirk these obligations never mature. Personality is most often attained the hard way, for life cannot be rendered altogether painless by the scientific expert. "The aches of adolescence and the pains of first love, the shame of virtue overcome and the agony of unreciprocated passion, the heroic virtues of suffering and self-denial,—these inescapable experiences are part of the development of personality. The demand that this experience be easy and pleasant cannot be made to order." (Source unidentified.)

The Christian Belief in Personality

The following statement of the Christian belief in personality is condensed from an analysis by H. H. Farmer.

The essence of religion in all its forms is a response to the

ultimate as personal. The conviction that God is personal, and deals personally with men and women, lies at the heart of Christian thought and experience.

Sufficient proof of this, if proof be needed, is afforded by the New Testament. Every category, phrase, doctrine, movement of thought, presupposes and implies the possibility for all, and actuality for the writers, of a personal relationship to a personal God. "God is love; and he that abideth in love abideth in God and God abideth in him." "If God so loved us, we ought also to love one another." These statements can have no straightforward meaning if God be not thought of as in some sense personal, constituting with men an ultimate order of personal relations. "The God and Father of our Lord Jesus Christ . . ." "He that hath seen me hath seen the Father . . ." Thus to use the term "father" in respect to God, thus to derive its meaning and content from Jesus, involves that whatever else may be true of God, this at least is true, that he is personal and personally related to men. To see Jesus is to see a personal life entering into personal relations with, and seeking personal ends for, men and women.

Personality is inevitably expressed in terms of relationship. Sin, for the New Testament writers, is estrangement from God. Forgiveness and reconciliation will follow as concomitants of a relationship of love and trust. Trust is in some ways the most distinctive of all relations between persons. Faith, in the New Testament, appears to signify fundamentally trust in, self-commitment to, a divine Person, the God and Father of our Lord Jesus Christ.

There has always been a close relationship between religion and personality. The power of religion to transform a weak and ineffective person into one of strength and usefulness is recognized. Let no one suggest that to think of God as Father is an escape theory. The power that lies in the weak to witness by martyrdom was a cause of astonishment to their persecutors in the first century as in the twentieth. The power of a transformed life silences scepticism: there is no effective reply.

We see an inkling of this truth in the insight of the animist who recognizes in *mana* a force that may express itself through the material but cannot be explained by the material. More dramatically it is set forth in the conspiracy of Hindu gods against any mortal who by his virtuous life acquired inevitably such power that he could, if he would, compel them to do his bidding. To an evil mind there may be a terrifying power in goodness. The whole practice of penances and austerities may be an attempt at moral coercion on the part of man directed against God.

But religion does more than develop personality. It is the recognition of the supernatural (not the contranatural) in the personal. To quote Farmer again, in *The World and God*, "To be a person means to be a being who is not a mere item in a process, not a mere function of environment, not a mere product of forces which grind on in mechanical necessity to their predetermined end, but rather one which while rooted in the process, stands in a measure above it, and is able to rule it to its freely chosen end." The supernatural is the personal; the natural is seen to be impersonal.

And so the Christian finds peace, joy, and incentive in the realization that his belief in the personality of God is inseparable from our belief on his fatherliness as taught us by Christ. "His favourite word for the Eternal was Father, His favourite word for man in relation to God was son, and in his relation to his fellow man, brother. . . . So long as Jesus lived His followers were called disciples, but after the resurrection they were known as brethren." (Source unknown.)

When we think of parental love we think in terms of sacrifice. And so it is with the Father-God. "Calvary . . . is the expression, in terms of time and space, of what is Eternal in the mind and heart of God. And why did God so love and so give? Because (the world) was worth saving, or so He thought. That is what God thinks of you and me. We are worth—to God—more than we shall ever know."⁹

Besides the Fatherhood of God the other great doctrine of the Christian Faith on which the concept of the sacredness of personality is built is the Incarnation.

⁹ Frank Biggart, *Paternoster*, London, W. 1: Centenary Press.

The Incarnation is the manifestation of the fatherly goodness of God here, in this world, in the flesh, in the pattern of common and familiar daily life, in short, in life as we know it and have to live it. There is not one human life outside the scope and sweep of this tremendous coming near of God to man, this Emmanuel. There is no personality however maimed and weak and despised which fails to have significance because of the Incarnation.

The whole concept of God taking flesh and dwelling among men is so frequent as to make it seem the embodiment of a cry of the human heart for nearness and dearness in the relation to the Divine. But there are certain things about the Incarnation of Jesus Christ which are unique. It is first an historic fact. The humanity of Jesus was a real humanity, not the playing of a rôle; he was "tempted in all points like as we are." In his character he was both an example to man and a revelation of the character of God. Followers of other faiths thought of an incarnation as a means of saving men from danger or from an enemy; Christ saves from sin. Lastly, there is about the incarnation of Jesus Christ, a once-for-allness, a finality, a completeness, that is indeed a stumbling block to men who do not realize that the transitory can no more express the Divine nature than the mist can keep imprisoned the sun. The Timeless was in Christ represented in Time.

What Has Christ Done for Human Personality?

What has Christ done for human personality? So much that we cannot begin to answer the question. He has first of all shown us what a perfectly normal personality is like, a real Man in the image of God. In Jesus Christ we see the perfect balance. He was "full of grace and truth" (John 1:14). He lived serenely and helpfully through many years in the cramping conditions of a despised village, but he stretched out his arms to the world and carried the world in his heart. No one accused him of sin, but he walked fearlessly with sinners and was known as their friend; friend of sinners, —and of little children!

To those who follow him he offers enrichment of personality by methods which modern psychology is beginning to discover and to endorse. He saw that abundant life could come only from having

the spring of life within (John 7: 38), and was not dependent on fortuitous circumstances without. That inward and abundant life that was his own, he said he would share with others, so that it would be theirs too. He showed men that it would only be known to be theirs, and it would indeed only be theirs, to the extent that they forgot themselves in the service of others (Matt. 10:39). A great cause or devotion to a great person has repeatedly lifted men out of the commonplace and given them some measure of greatness, and only thus has it been achieved. Christ offered both supremely, in the challenge to follow him in working with God to make the world the Kingdom of Heaven.

The method he chose was to point to the family, basing the Kingdom on the little homes of men, on fatherliness, and motherliness, and brotherliness, and on little children, teaching them thus until men understood that God's Kingdom was just a family of men and women who were all his children, and remembered that fact in their dealings with one another. Each member grows in knowledge of God as he passes through his own experience of childhood, sonship, and fatherhood. Supremely, Jesus' revelation of the nature of God coloured the whole of life. "Here then," writes John Baillie, "is the gist of Christianity for you in a single sentence: At the centre of the Universe there is That which is more like a father's loving heart than like anything else we know."

VII.

Deep Roots

The family is the custodian of the culture of the race to which it belongs. Even modern education has not ousted it from that important task. It is bound, then, to vary as cultural groups vary, and we may expect to see mirrored in it the strength and weakness of the whole culture of which it is so vital a part, or—to change the figure—of which it is a microcosm. The family is, therefore, heavily bound by cultural forms and practices, and because it is so bound, it is an area in which changes in the cultural pattern are particularly confusing. Therefore all who deal with family life should dig cautiously around the old established roots. Digging may promote growth, or it may kill the tree.

It is easy to talk glibly of progress. But it is important to remember that a family will lose its sense of status and social security if it moves too abruptly away from the mores of the community. Take, for example, the matter of modern improvements in agriculture.

One would think that a farmer "would jump at the chance to make a few extra dollars by growing a crop of ground-nuts or of soy beans if he were shown how it could be done, and especially if at the same time he were doing something to improve the soil. But the Thai, Annamite or Malayan farmer is, first of all, concerned with the question of how such a departure from established usage would affect his relations with his fellow villagers. And these relations are firmly fixed by tradition. To do a little better this year than last is nice, but it does not affect his standing in the community. A man attempting to set himself off from his fellows by what our economists call conspicuous consumption would by

that very fact proclaim himself of no account. He would be a rebel, not an honoured first citizen. What raises a man in the eyes of his neighbours may be an unusual accomplishment if it is for the benefit of all; but even such a distinction has its limitations. For the Asiatic, the sort of security which we are prone to seek as individuals, by bettering our economic status, rests much more in the ties that bind his community together; and those ties are strong because they are steeped in tradition. The security afforded by the bonds of family and community weighs far more with the individual in simple societies than do private possessions. . . . After all, we (Americans) have passed through the same stage. If it were not for the remnants of familial and tribal bonds in our own present-day society of 'sturdy individualism,' it would long since have collapsed—or given way to a collective system."¹

In the area of family relationships are the most sensitive of the deep roots to which reference has been made, since the pattern of family life is composed largely of the relations between the different members, each having his or her own function in the family, whereby the unity and well-being of each is maintained. This cannot be decided only by the family concerned. It is important to have a socially accredited division of functions, or else the children will not have that sense of security that they need, and the family will not harmonize with the group in which it moves, whether it be the clan, the caste, or the community. Perhaps this is the reason why some "preacher's children" lack social satisfaction. It seems to them that they are set aside as being different, when all they wish is to sink into the mass and be indistinguishable! Where, however, the parents can rightly interpret the being "different" and build up happy relations with the community, the children stand to gain by having progressive parents.

The impact of modern life upon old civilizations often causes confusion regarding the functions of various members of the family. When an individual or an entire family is forced out of the traditional and accustomed pattern of behaviour it becomes necessary to think out a new pattern of life, with all the disturbance

¹ Lasker, Bruno, *The Peoples of Southeast Asia*. New York: Alfred Knopf, 1944, pp. 72, 73. Used by permission.

and misery that this effort may entail. Several simple illustrations come to mind.

A Hindu woman is travelling on a train. She is elderly and not very strong, and sighs wearily. The journey is being unusually prolonged by delay in the train schedule. Obviously the woman needs some breakfast, or at least the cup of tea or the fruit which a travelling companion offers her. She smiles and shakes her head. She cannot, she feels, break her fast until she has had her full ritual bath—no mere hand-washing will do.

After the disastrous earthquake in Quetta in 1935, orthodox Hindu women who had been injured waved away those of other castes or other faith who came to give them water. A woman with fever in a hospital has been known to do the same. People have died rather than accept help from a stranger. Conversely, others have died because a stranger was afraid to offer help.

Dress, as well as food, may be standardized. One reason why so much of the women's clothing in India is purchased for them by men is because colour, pattern, and material are often prescribed by custom for the caste, or the group, and only recently have marked variations been possible. The woman's individual taste has not been of importance.

When we come to cases of a village family moving to a town, so that the husband and father may work in a mill or a mine, we have on the one hand the deep loneliness of the little family in their new surroundings, and on the other hand a persistence of their village habits, such as those involving cleanliness and sanitation, which clash with the necessary standards of good citizenship in urban surroundings.

We are all aware of the shock of new ideas that may come to us through visual means, such as a picture in a magazine or the cinema. But few who have not had the experience can realize how startling it may be to see for the first time another person outraging all one's standards of behaviour and being approved for doing it! The free and happy air of a college girl in Asia must surely stir new and revolutionary thoughts in the breast of a woman who looks at her through the latticed window of a secluded home. Much of this clash of cultures is unavoidable, as people who were

hitherto ignorant of one another's existence are brought into close contact, and discover for the first time that there is more than one way of doing the same thing.

Sometimes, indeed, this confusion has been brought about by well-intentioned people. For example, a Western man may think it ludicrous for a man to sew, and actually wicked for him to allow his wife to work in the field. This is, as we know, an accepted African pattern. To the African it is neither ludicrous nor wicked, but his contact with an American may bring confusion to his sense of values. The American may also become confused in his values, as he meets a new type of division of labour.

In other words, we find ourselves frequently in the midst of culture patterns that have to some extent broken down because of influences which neither they nor we can control. Too frequently we add to the confusion, and make little attempt to find the real and primary values in the situation. Granted that even good customs must sometimes change, for "time makes ancient good uncouth," nevertheless a would-be reformer should be cautious and understanding before attempting to change any mores, such as the different functions of the sexes and the division of labour between them. It is extremely important that all who are brought into contact with a culture other than their own should make an earnest effort to understand both it and the minds of those whom it affects, before any changes are introduced. It must also be emphasized that this cannot be accomplished in any casual way, but it will call for careful study to begin with, and for sympathetic social contacts as sensitive and intimate as one is permitted to have.

We are not pleading for a static family life, nor for the preservation of outworn ideas and customs. To attempt such a thing would be like bidding the tide hold back its course. Nothing is more apparent to-day than the changes which are found in the family living even of people in very remote places. From far away African villages young men go forth into modern mining industry to seek their fortune. At first little effect is apparent in the old home, but gradually the spirit of change seeps in. If the elders allow themselves to be influenced by it, changes begin to take place. If they resent it and steel themselves against it, the bolder

spirits among youth go off where they can lead their own lives, and the changes take place anyway. The conflict of the old and young goes on, with resentment and fear in the hearts of the elders who had been secure in the affection and respect of those by whom they were surrounded. Does it mean no pain for the heart of youth? Assuredly it does, and in the early days it means also a loneliness with which they had not reckoned. They live their own lives, it is true, but when troubles come they find themselves at times horribly alone.

It is for those who understand and sympathize with both generations, with both points of view, to help the shifting, restless family life characteristic of our era to become creative and dynamic, an orderly creation that in the midst of change and reconstruction will maintain those conditions of spiritual stability in which, as in the past, the young may take root and grow.

VIII.

The Christian Fulfilment

I. Meeting the Obvious Needs

The equilibrium of the whole world family has been disrupted by the war. Over wide areas, homes often centuries old have been destroyed, and the old securities found in familiar surroundings are gone. Many families are torn apart and flung to the far ends of the earth. Some have fled together from scenes of disaster. Others have crowded into cities and countrysides already overfull. Those staying behind in war torn areas have lived in fear. In China where such moving and crowding have shifted large numbers of the populations, the old walls which at once protected and shut in women, have literally been bombed away. The old obedience of women to father, husband, and son, now must constantly be transferred to others. Old virtues which depend on walls and family groups for their maintenance, must find inner resources to sustain them. New conditions require new standards for the citizens of any country so affected.

At no point does the church have a greater privilege than helping families during this period or that immediately following the war, to gain new securities, to enable them to grow and regain their equilibrium. But first the needs that face uprooted families must be clearly seen. These needs will fall into three groupings: the obvious, which must be met immediately; half-felt needs of which the mass of the people are only vaguely aware; and finally needs which may be basic to all others but of which the local leaders may be not at all conscious. The existence of these latter may be even purposely obscured by those who wish the conditions to con-

tinue, or they may be so familiar that it does not occur to people that changes can or should be made. Especially in connection with these basic but obscure needs, research will be required to provide the data to show the way to more scientific planning than can be developed immediately. The results of such research will present the needs with such force that public opinion will support any attempt to meet them.

Obvious Needs

One church in North China illustrates a condition which existed quite generally ten or fifteen years ago. The Sunday school superintendent, members of the official board of the church, and many other members were isolated Christians in their families. Each had apparently looked on Christianity as some new luxury designed for himself only, not to be shared with his family. The Buddhist conception of religion had carried over. One sought spiritual refreshment and purification for oneself with no responsibility for others. But when they embraced Christianity, they cut right across the culture of their own families and of the community. Each man had upset the equilibrium of his own group, bringing insecurity to others without at the same time giving them the securities he had found in his new religion. In the family of the Sunday school superintendent, for example, insecurity was felt by the Old Mother when her eldest living son refused to worship the ancestral spirits, and announced that he would not worship at her grave after death. The younger brothers were worried about the family income when he gave generously to the church. He decreed that all the children of the family must go to school and it was done. He required all of his own children to attend Sunday school and it was done. He commanded that his wife should go to church and get ready to become a Christian; she rebelled. He urged Old Mother to stop smoking opium but she refused to conform. Had she not smoked opium for more than thirty years and had not her own father taught her how to take it in small doses so that no harm came? Disharmony followed. How was he, the Head of the Family, not to be obeyed? And disharmony was not a Christian virtue. It was true that child after child was born in the family and

died of tetanus within a week. That did not upset the equilibrium of the family. Babies were born and babies died. It had always been so. More would be born next year. But here was an unfamiliar problem, and insecurity was the result.

Other church members had other problems. Twelve year olds going to school were disobedient at home. One young boy, newly married, constantly ran away from school to enjoy his new wife. The family concurred in this behaviour but the teachers objected. The teachers insisted that this was New China, and marriage should not take place between couples so young. They and the pastor felt that child marriage was basically opposed to the progress of the Chinese nation. Enlightened church members and public health forces saw infant mortality and opium smoking as serious family problems. The pastor felt the weakness of the church when disharmony existed in Christian families. He knew the security of individuals who believed in Christ and tried to follow him. He wished to see whole families integrated around Christ as a center.

Needs Misinterpreted

In a rural community where only a few people were Christian, the same problems were interpreted somewhat differently. A credit cooperative consisting of eighty families wished to organize themselves into a sugar cooperative for marketing their sugar. They had plans for putting up a new kind of sugar refinery. Few of the men, old or young, were literate. As a community they saw the need for literacy; indeed, illiteracy appeared their most pressing problem. Others existed but were not uppermost in their thinking. A smallpox epidemic was raging among the younger children and many were dying of it. The midwife and other church leaders saw the need for vaccination to prevent the spread of the disease, but most of the local people assured them that it could not be done. Another need was a community nursery. The general practice was for people to leave their little children at home while both fathers and mothers went to the fields to work. Babies were carefully tied to the bed while other toddlers were allowed to play in or out of the house. Accidents often happened, but parents asserted that there

was nothing to be done. To the suggestion of a nursery the universal response was, "They are too little to learn anything." Malnutrition was another problem. Distended stomachs, skin eruptions, and pasty coloured faces proclaimed lack of proper diet. But the community was accustomed to this. It did not occur to them that there was a different way for their children to look and act. Even local church members who did see the problem were certain that all was due to poverty, and that nothing could be done.

Where Research Is Required

Obvious needs on which all agree are readily ascertained in any community; needs which are apparent to the more intelligent members of the community easily fill a second list. But there is the third type, the basic needs, to ascertain which, research will be required. (See pp. 141-145.) These needs may be suspected: they may be purposely hidden as in the case of infanticide; they may even be interpreted as something else, as when men declare that their wives are too stupid to learn. Accurate data on actual conditions are essential. This research may be carried on quietly by one or two people while they are in the process of helping to meet the obvious needs.

Some questions that call for answers might be the following: What is the mortality rate of the community? How much sickness and death could be prevented? What is the status of women? What is the trend? How has the status of women changed during the last five years? What are literacy needs within the church membership? Within the community for which the church is responsible? What forces are available for meeting literacy needs? How much actual poverty would there be if illiteracy were eliminated? What forces are at hand for helping to remove poverty? What are the moral and ethical conditions within the family? What social factors make for growth in the family? What factors hinder growth? What national, provincial, or country-wide factors make for insecurity in the family? What social factors make for insecurity? Economic factors may cause a man to sell his wife. The insecurity of all women of such a community will transcend all economic insecurity. How can a social conscience be aroused? What are

accepted standards in family relationships which should be strengthened to enable all members of the family to grow? In a culture where the relationship of parents to children is a distant one, the father is as a judge looking down from a great distance and exacting absolute obedience. How can the child be taught of a God who is near and warm and loving?

2. Planning the Programme of Family Life Work

In planning a programme of family life work, the pastor or other church leaders, or some of the lay members who are not only better informed, but socially and spiritually sensitive, will start the movement. They will list obvious family needs, secure literature, agitate the matter among other members, and call together responsible groups for planning to begin work. The younger churches have comparatively few centres where there is such leadership. Those that do exist are almost entirely large city churches. For all the rural or small town churches with little leadership or weak leaders, a programme of family life work presupposes some person or group outside of the local church who will assist with the planning. If there is a district staff who come to these churches regularly for help in planning, for inspiration, and leadership training, they may begin the work. It is desirable and almost imperative to have at least one person from the outside to assist in the planning.

An informal discussion with local church leaders about needs of the church members and community families is a first step in planning. These local church leaders may be all lay people. They may be those who take responsibility for church or school property, for services or other activities held in Christian homes where there is no church. They may be a rural school board. In a church where there is more leadership may be found one or more of the following paid church leaders: a pastor and his wife, a teacher and his wife, a Bible woman, a midwife, a religious education teacher or director. Local men and women who are interested in the church programme will always join such informal discussion.

Calling in the homes by members of an official board or other responsible church body is a second step. Again needs in the family will be discussed informally. The third step is a *meeting of church and community leaders* to discuss needs in family life and decide on first steps to be taken in developing this programme. Leadership of specific study groups may be left to the sponsoring group to secure. And finally a further *meeting of district leaders and the sponsoring group* to gather up all data which came out in the general meeting, make plans on a five-year or other long-term basis and arrange for research on however simple a scale.

Planning the work in the North China group referred to previously came about like this. The Sunday school superintendent and various prominent members of the church had sought out the pastor at different times to talk over their common problem, namely that their wives would not come into the church. The pastor himself and his wife had tried many different ways to interest these women. Neighbourhood cottage prayer meetings had been held to which they were invited. They had been called on by devout women of the church. Special invitations had been given them to attend talks about Christianizing the home, special festive days, and various other meetings. The pastor had personally invited them to join the church. The schedule of planning follows:

1. Church members sought the pastor to tell him their problems.
2. The pastor talked with the district staff. He said in effect: "There is no use in putting on big community programmes, designed to change homes, when our own church families are living as they do."
3. Needs felt by different people were:
 - a. Church men wanted their wives to join the church.
 - b. The pastor and district leaders saw that the men must first change their own attitude and actions, such as,
 - 1) "She can't learn; she's too dumb."
 - 2) "She won't obey me"—quoting the Confucian "Three obediences and four virtues"—Obedience to father, husband, and son.
 - c. Health workers noted dirt, disorder, lack of sanitation, infant mortality, etc.
4. Pastor and some of the district staff visited four carefully selected strategic homes of church members.

5. Each man agreed to hold family discussion group in his home. He would be responsible for inviting 2-3 nearest Christian families to join them as well as some of his own relatives and neighbours. The total would not exceed six families.
6. Pastor agreed with the district leaders on the indirect approach to religion through meeting family needs. Text agreed upon was a pamphlet called *How Should Christians Treat Their Children?* It dealt with child marriage, working together with one's children, and the spiritual life of the family.
7. One member of the district staff agreed to carry through the four discussion groups as leader.
8. The time limit was set: Weekly one-hour meetings through three months.

In West China a small pastorless town church had a membership largely from the rural community. Here, the district superintendent of the churches of three counties led other district staff members to the rural community where home and family work needed to be done. The Christian leaders, including two men and three women, assembled the eighty members of the Credit Co-operative for its regular meeting at that time. When the regular business was finished, the district superintendent told how family problems had been met and lives changed in various communities. Points of similarity in their own needs stimulated much discussion as the meeting closed and in the days that followed. Actual planning was done in a meeting with those local Christian leaders, the district staff, and a few outstanding and progressive non-Christian leaders. The schedule of planning was like this:

1. District staff visited the small town church.
2. District staff members talked informally with the Christian leaders about family needs in the region.
3. District staff visited rural community together with a few of the town Christians. Talked informally en route.
4. District staff by invitation addressed the Credit Co-operative meeting.
5. Planning meeting held in rural home. It was composed of: District staff and three rural Christian leaders, with a few non-Christian leaders. A secretary was elected to keep the records.
 - a. Discussion of family needs of the community brought out the following:

- 1) Literacy for adults and children.
- 2) Care for pre-school children while parents were in the field.
- 3) Health needs—eye trouble and skin eruptions prevalent. Smallpox epidemic raging at the time.
- 4) Health problems obvious to leaders but not mentioned to local people were: drains all stopped up; pig pen, buffalo pen in the family courtyard; toilet adjoined kitchen; disorder and dirt rampant.
- 5) Gambling was very prevalent; many did not note it.
- b. Discussion of where to begin work. All agreed on the literacy problem. Allocation of responsibility:
 - 1) The planning group of Christians and non-Christians would be the sponsoring body.
 - 2) The district staff assumed responsibility for sending a field worker.
 - 3) The Credit Cooperative would secure residence for the field worker and location for the literacy classes.
 - 4) Nursery work and weekly parents' meetings, agreed upon by the local people somewhat reluctantly.
 - 5) Time limit, four months.
6. The district staff met again in town, studying the total list of needs, and worked out a longer programme.
 - a. Immediate needs to be met with nursery, parents' meetings, and four-month classes in literacy.
 - b. Second list to be met.
 - c. Five-year programme tentatively worked out.
 - d. Plans for research to be begun by those working in the local project.

3. Beginning the Work

1. *Begin work where there is the least resistance and the greatest possible cooperation.* When everyone was wanting literacy work and was certain that nothing could be done about the smallpox epidemic, that work was begun, even though the babies were dying and more contracting the disease daily. Health control had to wait for further education.

2. *Set a time limit* to any piece of work. People will make an effort to attend meetings which end in a few months whereas their interest will lag and they will drop out if the prospect takes a year. Twelve lessons or meetings spread over twelve weeks have been found to produce greater results than twelve consecutive meetings. With a week in between when the family can begin to try out new theories, and another meeting not too far off, where they can talk of successes and failures, actual change and growth begin. In one area, each weekly meeting introduced definite goals to be tried out in the family according to their needs during the week and reports were made at the next meeting. In another, where groups of nursery parents held meetings, problems connected with their children formed the weekly experimentation. Still another group of families began on sanitation and home decoration in the same week-by-week manner.

Begin with the group that has potential leadership for the future. In the North China situation, the four discussion groups held in homes and led by a district staff member had in them the Sunday school superintendent, some members of the official board, and other prominent church members. These families also displayed some of the most flagrantly non-Christian practices so that changes here were very noticeable to the church and community. The West China sponsoring group had in it those who regularly took the initiative for community betterment. The Civic Head of One Hundred Families, elected biennially, and two men and one woman members of the official board in the town church were among those who could be counted on for future leadership. The West China group came from a closely-knit neighbourhood where family problems and changes were common knowledge. Economically they were a cross-section with a few of the richest people, a few of the poorest, and mostly those just comfortably situated.

At the close of any period of study, gather up and emphasize results in changes made in families. Public recognition was given the North China group by the pastor, who asked them to take charge of a Sunday morning service at the church. One man pre-

sided at the service, some children of the families recited the Scripture lessons, another led the morning prayer, the whole group of families sang some of the songs they had learned, while a member of each family present told of some specific change that had come to them. Some wives told of how differently their husbands treated them since the study group began. One woman sought out the pastor and asked to join the church. She was taken in that same morning. The Old Mother of the Sunday school superintendent told of her breaking off the opium habit. One family had only to point to their two-year-old child, who had been weaned and was being fed properly, and was changing from a fretful, irritable youngster with no colour to a happy contented child beginning to get fat.

The West China group had recognition at the Christmas meeting following a dinner to which the Christians had invited all the members of the Credit Cooperative. They could hardly believe that women could mount the platform and sing or that the pre-school children had really learned something in the nursery. It had already been well discussed in the neighbourhood, that the Lius and the Hsus were on speaking terms after several years of going around the hill the other way when they were about to meet.

Begin research work at the same time that the first of the family life work begins. Basic needs underlying the more obvious needs are often found in this way. Accurate data on which to base the total programme are essential if the Christian fulfilment of families is to be achieved. In the simplest terms research is observing, remembering, and applying these observations to the question in hand. *The research team* may be only one person but is preferably two. Data may be gathered orally, though results are more accurate if there is a second person to record the facts. The observer may be a Bible woman, a lay man or woman, or a pastor. Any of these may gather the data orally, while a pastor or district staff member may write down the information. It may be written daily or at longer intervals. In one district a study of the literacy of church families was made in somewhat this way: Cards for recording data were printed. One colour was for church members, another for those

in regular contact with the church and so prospective church members. The cards had provision for the whole family and for changes to be made during a period of five years. The cards were in the hands of Bible woman and pastors, who theoretically kept the records. Actually nothing was recorded between visits of the district staff members who carefully examined and recorded the findings. The photographic memories of most Chinese, especially those illiterate or nearly so, make it possible for them to do this sort of recording far more accurately than most westerners could do it. This survey had the effect of making the leaders sensitive to the total literacy needs of their church and community. The data gathered helped to build an increasing zeal on the part of all for the elimination of illiteracy.

During that same five-year period other family needs were lifted into the light, and data on these needs were recorded at half-year intervals. Charts showing the condition of church families, district by district, were exhibited at the annual meetings. This enabled a whole church area to move forward toward meeting its needs in a more scientific manner. District programmes were built on the information gathered from the research. Aside from some members of the district staff, no one in that area was trained to do research.

Research work should be done quietly. (See p. 135.) The term research is terrifying to a great many people. To the majority it carries the fear of government gathering news on which to levy higher taxes or to conscript labour. It is not desirable that the term should ever come to the ears of most of the church or community being studied. In one neighbourhood in West China, literacy classes had been conducted for more than a year. Everyone wanted to petition the county government for aid in establishing a rural primary school. It was necessary to present a list of the names and ages of all children then of school age and those who would be entering the school during the next five years. But parents were certain that this would mean conscription of their children for war and would not give the data. The Civic Head of One Hundred Families knew his people well. He and the local Bible woman gathered the information quietly through a few months' time, tabu-

lated the information, and presented it to the authorities.

In another place in West China, some college students went out during summer vacation to gather sociological data for theses to be written the following winter. The college approached the county authorities, asking them to pave the way for them. The county official cooperated by sending out word to all circuits and districts that the college students were to be helped to gain the information. The people were all prepared. Too well so. They prepared the data to be purposely misleading. On checking with neighbours, the students realized too late that all their information was fictitious. They came out with no data that summer, but they learned a valuable lesson on research.

A small service-research group was formed in connection with one church-sponsored rural service station in West China. The same procedure for gathering data was followed in each of three rural communities. The service-research team was composed of one college-trained Chinese woman, one local Bible woman, and one missionary. All of these were primarily serving the communities through the church program, and gathering data quietly at the same time over a three-year period. The pastor knew some studies were being made, and he and the Civic Head of One Hundred Families provided information on various points now and again as requested. A printed folder for each of the families studied was arranged for recording data through the three years. This provided accurate information on which to base the family life programme as it developed during those years. This programme thus met basic need of families and communities and could bring about changes directly helpful in building a rural church.

The procedure used in gathering any one piece of data is useful for the simplest research in any local church. Information on infant mortality was needed in order to begin a public health programme. Six months were spent in gathering necessary information. A worker would call on any family or neighbourhood. The women might be in the fields digging sweet potatoes, and would sit down to rest and chat. Again they were resting in front of their houses before starting the dinner. Or again, they were gathering for the parents' meeting, by twos and threes, and chatting as they waited.

Sit down with them and chat, or rest and bask in the winter's sun or summer's shade. Inquire after the welfare of their families. How have the children been since you last came? The smallpox which so many had last time—did others catch it? How is the baby with the big beautiful eyes who was ill then? He died, and many more had it. Too bad, but it was the year of the Cow, and no one could be vaccinated. So the information comes. It is just like an upturned basket with the sweet potatoes all rolling out. Remember hard. Whose children had it? How many died? Whose children died during the last epidemic before this? Avoid introducing more than one question at a time. Another visit, and the question of tetanus can come. Little Pao Chen plays about together with her chubby baby brother. Why is there such a gap between this one, of seven, and that one, of two? The story of tetanus holds the front stage of any Chinese community.

“Ch'i t'ien leng. Pa t'ien jeng.”

“Seventh day cold. Eighth day under the mould.”

Glibly it rolls off the tongue and accounts for the space in between the children of so many families. At the same time will come news of who is pregnant and how many she has lost. Then the maternity welfare class may well be suggested.

A few months of such casual visiting and recording always, as soon as you are in your room and free of an audience, will bring priceless, authentic facts with which to work. Preventive measures can be introduced into every class and meeting. Every religious education course, lesson, or demonstration offers opportunity to teach that “Your bodies are the temple of God,” and “We are co-workers with God” in this matter of rearing our children. Much much later will come the information regarding infanticide which still lingers in far-off backgrounds, or on the whole status of women. A year or so later, the question of “What has the centre done for your family?” discloses changes in conditions that the research workers never dreamed existed.

4. Selecting Families for Future Leadership

Inherent in the first planning for the family life programme must be the *further plans for leadership* as it develops. The North China group referred to were already in a position of leadership in the church and community. When they had begun to change in their own families, they were ready to be trained and lead other groups. A week's training class met at the church with these men as the students. A review of the book which they had just studied, together with a discussion of points brought out in various classes, constituted their simple training.

The first work which the leaders are to do must be easily within their ability. The pastor who attended the training class took over the responsibility of supervision, with the district leaders seeing them only very rarely. The pastor also helped to form the new study groups. Each man found this his hardest task. One man sought out three Christian families, hoping to form the nucleus of the new group, only to find that they were not on speaking terms with each other. The pastor and the church lay reader succeeded in getting them together and having them resume church attendance, which had lapsed for some time. At China New Year, when teams of church members followed the usual custom of going out to nearby villages for evangelistic work, they adopted the theme, "The Values to Family Life of the Christian Way of Life." Tracts with topics reinforced with Bible verses were prepared and distributed. The men gave their testimonies as to what Christianity had done for their families. Some of the verses used were:

Honour thy father and thy mother.

Fathers, provoke not your children to anger.

Children, obey your parents.

Your bodies are the temple of God.

Ye are co-workers together with God.

The early procedure of the West China group has already been described. Actual training came slowly here, where the whole movement was new. A year after the first class opened, one of the leading Christian women attended a Sunday school training institute. She

caught a wider vision of service and volunteered to teach beginners in the literacy class. The Bible woman regularly helped her prepare, and continued to teach the advanced class. Again, this leader taught what she herself had recently learned and felt was within her ability.

In addition the West China planning group *selected ten families with whom to do intensive work*. They hoped that members of these families would be willing to cooperate in all phases of the family life programme and become demonstration families in the community. This selection was not made public, but special effort was made to help them throughout the first year. They were also given opportunity to help others regularly. Fifty other families and the whole eighty families comprising the Credit Cooperative were the wider group for the total programme. Other families within a five-mile radius were invited for special meetings, but not included in class work.

5. Meeting Total Needs

All age groups within the family, and all areas of life, should be included if the family is to reach its highest fulfilment. In the beginning, the effort is to meet needs that clamour, and there is always the danger of stopping there. The group that behaves in a manner acceptable to the customs of the family and the culture of any community may be overlooked unless thought is taken to discover them all. In one community in West China, a group of young people from twelve to fifteen years of age illustrated this. In the old Chinese culture, "scholars" did no manual work. These boys and girls were "scholars," and therefore their community, which still accepted the old ideal, did not challenge their right to play whenever they were not studying. A few came from wealthy homes; most from middle-class homes where the mother did all the work; a few from very poor families. But as "scholars" they shared in no practical family responsibilities; they learned neither the old nor the new culture.

In planning a programme of family life work, *a course of pre-*

parental education was included for young people of this age. It was included in the school curriculum in both Christian and government schools, in that two-hour weekly period where the prescribed curriculum called for "Honourable Work." In other communities the same material was written into the Children's Club programmes—the 4H Rural Clubs and the town clubs under whatever name. The course was conducted as a discussion period called "What is a Good Home?" and included projects of work to be carried out in the home of each student. Sweeping, dusting, white-washing kitchens, cleaning toilets, cleaning drains, and planting vegetable or flower gardens met some of the needs. Home visiting to interest parents in the Parent Teachers Association and secure their cooperation in carrying through these projects disclosed other needs. The section which discussed Standards for Good Husbands and Wives disclosed two items considered needful in the selection of wives: they should be able and skilled as workers and able to bear children. Materials studied included standards in several other cultures such as Indian, Melanesian, Western, Christian; and mass marriages. Child guidance on new levels was learned through training plus experience on a voluntary basis during the summer vacation. All but a few of the "scholars" in the discussion group participated as Little Teachers in a system of vacation nursery play groups with weekly parents' meetings for a two-months' period. This allowed for the Little Teachers to take a week of training in preparation; secure the location for nursery play groups in some home; invite the eligible children of that neighbourhood to attend; help daily in carrying through the programme, and visit the parents weekly to invite them to attend parents' meeting, and clear up any problem that might have arisen.

Youth groups as such do not exist in most of rural China. Boys and girls who are married at about fifteen are young adults in their problems. Vocations are usually fixed in the home or on the family farm with no opportunity for choice. Economic responsibility is carried by the elders of the family. Young adults merely do the share of production allotted to them. Recreation needs, social life, having fun, growing intellectually, are the same sort of needs which all

youth have. New standards for family life, to keep pace with changing life in the nation and a chaotic world, are needs of which they may be not at all aware. Insecurity for the home brought about by world upheavals may be entirely overlooked or covered by the pain of adjustments needed within their own homes.

Old people, whose needs have recently been given much attention by church and social groups in the West, are so well cared for in some cultures that they seem to need no special consideration in family programme plans. But in a world torn apart, this may be the one group whose needs are most clamant. In many communities they need special thought both for their own sakes and for the sake of others within the family. In old, fixed civilizations, where the old folk have held the position of power and authority, where they have always had the best of everything, they may now suffer incredibly from insecurity brought about with changing family standards. This was seen in the North China group where the Old Grandmother feared so much for herself in the afterworld, and for the continuity of the Ancestral Spirits when the family religion was changed. Helping them to become adjusted to changes aids in fulfilment for the whole family. It is essential for them to grow, so that younger members of the family may be enabled to grow.

One village in North China made special plans for old people when working out their five-year programme of family life work. A Mother-in-law Club with a very loose organization was formed, composed of a majority of Christian women with about one-third non-Christian women. They met every two weeks for a two-hour period, learning a few songs, and playing sedate games, but spending most of their time in guided discussion of some of the vital problems which confronted them. Successful mothers-in-law shared their schedules of family work with those who faced difficulties here. Christian women shared their solution for some of the problems of superstition and lack of harmony which marred growth. Daughter-like treatment of daughters-in-law was recommended by some who had found here the solution for obstreperous young wives. Through these meetings, social needs of these older women were met. Other age-group clubs aided people of that village to

settle problems through shared discussion. Several large clans which had been dominated by the Head-of-the-House came to hold regular family council meetings, in which elder and younger men and women took part, to settle important problems or decide the budget in a democratic way.

All areas of life must be covered for the highest fulfilment of family life. Any fixing of areas will be arbitrary and will inevitably overlap but will insure that all needs are included. Education, health, economic and spiritual life have been included in the programme with which the National Christian Council of China has helped to meet family needs during the last ten years. The Christianizing the Homes programmes have usually covered all of these areas, awakening people to an awareness of their problems as well as attempting to help them meet these needs. Because some description of these plans and their application has been given in earlier sections (see pp. 136 ff.) no further detailed description is given here. It will only be pointed out that education includes programmes for literacy training for both adults and children, clubs and classes for all ages on subjects centring in home improvement, and in training the community to make better home conditions possible. Health work includes maternity training, better babies clinics and movements, public and home hygiene, and preventive care such as vaccination and inoculation. The economic side of the study brings in developing supplemental sources of income in the way of home handicrafts, increase in food production through enlarging the varieties of food grown, planting trees, controlling diseases of fruit and grain crops. The development of spiritual life directly affects all personal relationships in the home and community. Out of it grow cooperation, an improved attitude toward women, control of opium and drink, healthful recreation for all ages instead of detrimental amusements, and provision for orphans and the needy. Specifically religious are the development of the festivals of the Christian home (see p. 164) and of worship in the home and in groups related to the home and its problems. Among the latter would be classes in week-day religious education, special festivals, and retreats and leadership courses.

6. The Family Serving Other Families

The family that would most truly help itself must help others. Whether the word "family" brings to mind an Oriental or a Western household, the statement remains true. The joyous experience of finding security for insecurity, establishing an equilibrium, of growing, demands to be shared. Telling others of the changes that have come within the family, describing a mode of life which has been helpful, will strengthen the family in its purpose to live in a new way. A second reason for helping others is to bring about the community changes which are necessary if all are to be able to grow. In the West a family may move out of a community when conditions change and ways of living develop that are different from those favoured by that family. In China, however, generations usually live in one house and changes that need to come must be made on a community scale.

The North China church men whose families had made changes went and led other groups, thus enabling them to gain new insights into their own problems and to make other desirable changes. The men of the first group were also strengthened in their own daily living by helping others, as well as aiding in community changes.

In one West China community, the Civic Head of One Hundred Families had the serious problem of an elder brother who smoked opium, gambled, and had used up all the family patrimony away from home. Mr. Ma took the brother into his own home, hoping to help him to Christian ways of living. On one China New Year season when gambling is always the greatest temptation, Mr. Ma invited a group to come to their home for the New Year Eve festival. Young people whom he had been training in connection with the night literacy work, other Christian families of the vicinity, a team of college students who were there for holiday vacation work, and some of the church staff—all came. Supper was followed by games, singing, and finally a worship service which closed with candles lighted to see them symbolically into the new year, and actually to light their way home over the hills. The days following brought meetings of various sorts. There was no gambling

during that season. Later, weekly neighbourhood worship meetings were established in the home. A year later the elder brother had stopped opium and gambling. He declared himself as wanting to be a Christian. A number of others also joined the Christian movement. When the next China New Year Festival came, the tablesful of gamblers stopped each day to attend meetings and investigate a new way of life. In helping his own brother, and other families at the same time, Mr. Ma had brought about some far-reaching community changes.

Another non-Christian man opened his home for a Christian community centre at which the activities included literacy work by which his own children and grandchildren would benefit, as well as adults. From the time the Centre began, his daughter-in-law testified that life began to change for them. The man stopped beating her and his wife. He became a really changed person because he helped others. His eldest grandson, the hope of the family, in direct line for the family inheritance, was restless and wished to leave home and go to the city to work. Through the varied interests of the Christian Service Centre he found life expanding, and settled happily on the farm, taking up his responsibilities as the eldest grandson of the family.

A woman was one of the first to enroll when a literacy class opened in her community. She worked hard and made much progress during the first year. Attending a Sunday school training institute, she caught a vision of what she and her family could do for others. "I will teach the beginners: you may spend your time on the advanced students, and helping me to prepare my lesson," she said to the Bible woman who had taught the first class. At first the class was held in the clan hall. But other members of the clan were non-Christian and feared the ancestral spirits and the older members of the family might be offended if Christian teaching were held there. The Christian woman and her husband cleared out a store-room nearby. Each night when lessons were finished, all who were interested adjourned to the store-room for Christian teaching. Many young people wanted to study. Each family that came had to bring one little vegetable oil lamp to help with light for the class—although some families thought it a great waste of

oil to let a lamp go for daughters-in-law to study. The Christian family declared they had had good crops for a few years and prospered, and so as a family decided to help others. They provided two family groups with oil for study. The wife herself grew into a strong and much respected leader whom both men and women of the community sought in consultation as they helped other families to grow.

IX.

The Challenge

From the depth of his wisdom and the breadth of his experience Dr. John R. Mott frequently speaks of Christian strategy, and one feature which he emphasizes is the strategic time. The Christian Home Movement has come to birth at a strategic moment.

There have never been lacking men and women who were concerned about the Christian home. In the epistles of the New Testament we find no fewer than five statements of the standards of the Christian home, which deal with family relationships,¹ and indicate the concern of the early Christians to maintain homes that were worthy of their high calling. Again and again in the currents of human history men have thought that the family as an institution was being seriously menaced, and yet it has always survived. Its power of adaptation has been enormous. Once more we come to a period when people are family-conscious. They regard the family from many different points of view. Christian people, above all, are seeing in it the instrument for an important part of God's plan for mankind, the translation into daily act and speech and life of the great redemption of Christ.

This new awareness of the significance of the Christian family has come at the same time as the new realization of ecumenicity, of the catholicism of the church, of the world-wide brotherhood of the faith—however one may wish to phrase it. The partnership is important: church and family are interdependent. There can be no church without Christian families, and there can be no Christian homes without the church. Perhaps, too, the common interests

¹ Eph. 5:22—6:9; Col. 3:18—4:1; I Tim. 2:1—6:19; I Pet. 2:11—3:12.

and the intimacies of Christian home in the church universal may prove one of the strongest of ecumenical ties.

Just as the sense of the world-wide church is stronger now than ever before, and embraces in Christendom churches and areas never dreamed of by the early disciples, so, keeping step with ecumenicity, is the Christian home movement breaking out all over the world, manifestly under the leadership of the Holy Spirit. We rejoice that here is a field which the younger churches have made peculiarly their own. For a long time members of the older churches have been looking forward to the new enthusiasms and insights which the younger churches would afford. In the field of the Christian home that day has dawned.

It is, however, at the moment of strength that one must be on guard. The Christian home movement is naturally so appealing to all of us, everywhere, that it is easy to render it lip-service, and think that by acknowledging it we have done enough. We cannot thus meet the challenge of the Christian home. If we are really seized of the significance of the Christian home, we shall alter many of our plans and our policies in true Christian strategy.

In China and India and wherever this movement has taken root, the conviction has early been formed that we must train leaders for this work.

A threefold approach is indicated:

1. We must think out clearly what is basically a Christian home, one that shall fully set forth the spirit of Christ. We shall not confuse the reality with its outward appearance, with forms that are bound to vary from place to place, like the variety of costumes which lend colour and charm to different societies and cultural groups.

2. We must train all workers, nationals and others, in appreciation of all that is "lovely and of good report" in the home life in the cultures with which we are dealing. We shall not get very far without appreciation and respect. There have been converts in the past who have felt that their experience had been a stepping out from darkness into a great light, but there are others, perhaps well typified by Y. C. Yang,² who are completely loyal to Jesus Christ as

² See *China's Religious Heritage*, New York: Abingdon-Cokesbury Press, 1944.

Lord and Saviour, but who are sincerely grateful for the home and the schoolmaster who prepared them, unconsciously, for the coming of Christ. A fresh study of the ethnic faiths, in the spirit of Farquhar's *Crown of Hinduism*, and a wider acceptance of the new insights brought to us by social anthropology, as shown by such men as Cullen Young of Africa, will soon be regarded as essential basic preparation for all who would work in this field.

3. Along with appreciation there will come, of course, discrimination, appraisal, and criticism, but these may be combined with that "antiseptic calmness of mind" which for most of us is not a natural attribute, but achieved with much discipline.

If we could all remember that "we have this treasure in earthen vessels" it would make it easier for us to give and to take, to share mutually, without a trace of self-consciousness, much less self-complacency. The Western churches have been slowly discovering what freedom can do for women and for their service in the Kingdom of God. They have been patiently learning the place of children in the Kingdom. They have found out something of the importance of the ministry of healing and health. The Eastern churches remind us of the link between the church visible and invisible, of the respect for age, of the witness of the Christian home to those not of the Faith, and of the strong bond which unites all in the beloved community, the household of God.

Having trained workers and shared our experience and understanding, we must scan our policies and face courageously the practical implications of what we profess our convictions to be.

Take for example the field of evangelism. Are our methods of evangelism centred in the family? Do we attempt to evangelize men, women and children as separate entities, or shall we think of them as a unit, a family group? In the early church we have frequent reference to Christian households and families.³ A definite change in our methods may perhaps be required, a retraining, it may well be, if we are to learn how to win families for Christ. An outstanding leader in Christian work among the Jews was lately quoted as saying that he believed that the approach to the Jew should be by winning the Jewish family to Christ. This will

³ See, for example, Acts 16:15 and 31.

be true of many non-Jews, also. We shall need to take this approach into reckoning when we frame curricula for the theological seminaries and other places of training for both evangelism and pastoral care.

In the field of health and of social welfare in various aspects we shall need to remember the family approach. The ministry of healing cannot be confined to the sufferer himself. Let us think of him in the picture of his family. In the name of greater nursing efficiency, a modern medical worker is tempted to ban the family from the hospital and concentrate on the patient. It is doubtful if this is always advisable, but even if it should be for some medical reason, other contacts with the family should be established. Preventive medicine, mental hygiene, nutrition, and many other aspects of the ministry and art of healing and health call for the family approach. It is of importance, therefore, that medical colleges and the schools for the training of nurses, midwives, and dispensers, should all have courses that will train medical workers in ministering to family life.

Perhaps it is in the field of education that we have most often erred in drawing the child away from the home. Very drastic changes are needed here, and changes that will perhaps be expensive financially. There will be changes in the type of teacher-training that we shall give. We shall think of the personal life of the teacher in his home as it will stand out in his community. We shall think of the help that he will need to enable him to build up cooperation with the homes of the children. We shall think of needed changes in content and emphases in the curriculum. We shall do much to decentralize our education, seeking to carry it out into the villages and communities from which the children come, instead of taking the children away to be educated. We shall build more home-like schools, especially for those boarding institutions which for good reasons may continue to exist. We shall have guest-rooms where the parents may come and stay, and learn to understand the school-life of their children.

Widening experience is showing the strategic importance of the local congregation. Again, there will be concern for the family life of the pastor and his wife, and they will be helped in every way

to make their home a shining example. We shall also help them both to acquire counselling techniques that they may be able to prepare young people for marriage, and to help older ones who encounter difficulties along the road. It will be important to develop in the congregation a spirit of concern and responsibility for the welfare of the homes of the members, not by way of interference, but in the spirit of brotherhood. Sometimes as groups come into the church the old loyalties may be baptized and come along too. Sometimes, however, a fresh start must be made.

It is in the relation of the congregation to the constituent family that some of the most important contributions are made.

1. The church must speak to all ages. Education, industry, and many social agencies tend to work by different age groups. In the family all ages are grouped together, ready for the unified message and the total impact of the church.

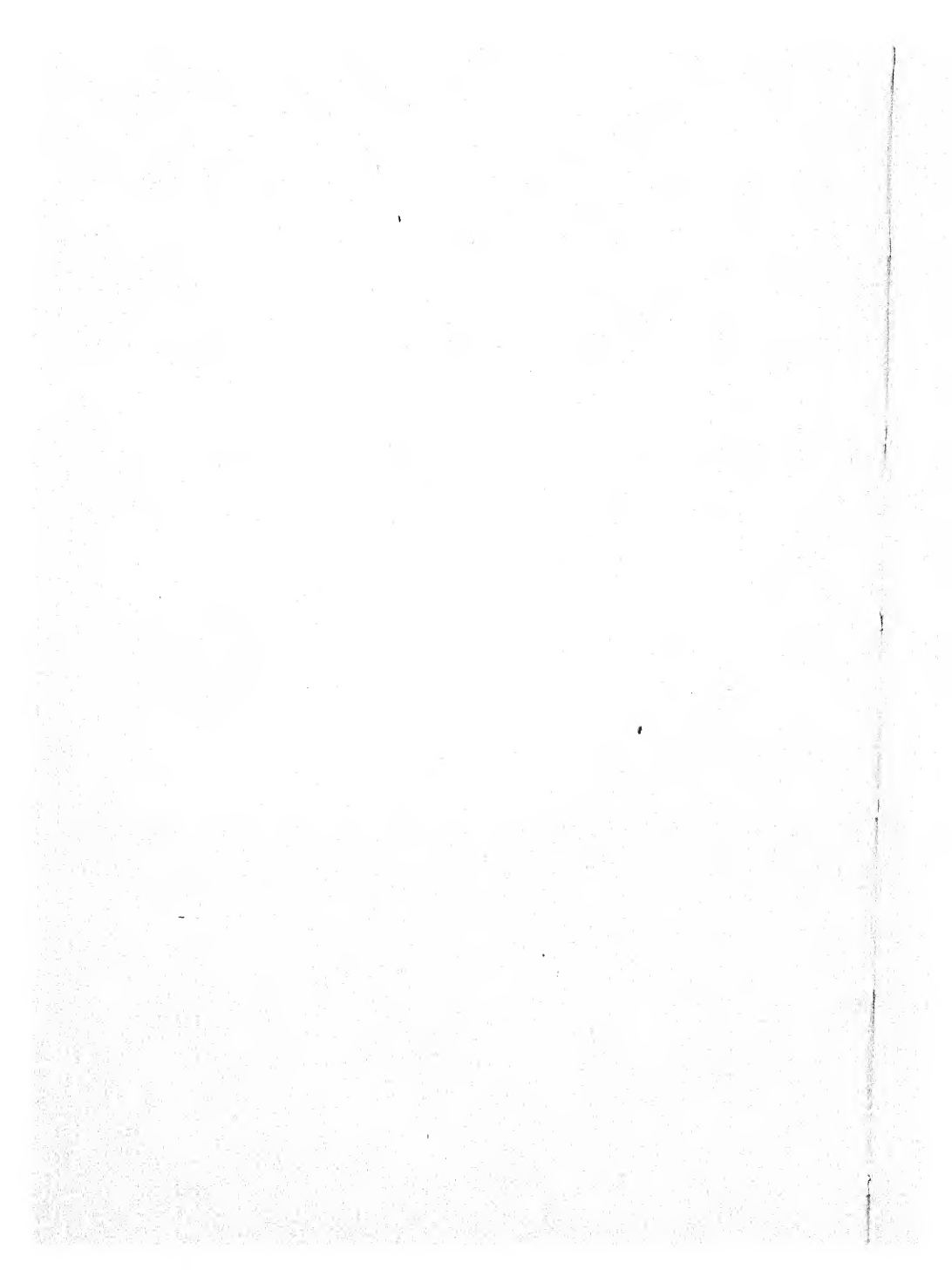
2. The church speaks to both sexes. The mother, as well as the father, should have a place of dignity in the congregation.

3. The church speaks to the whole of life. No congregation can go very far unless it has as nucleus a group of rooted people. The church does care about the relationship of the people to the land, to their livelihood, to their standard of living. In short, the church stood for the Four Freedoms long before the phrase was used by leaders in government, and it has stood for the most inclusive freedom of all—the freedom of service. The church has stood for the sacredness of personality. It has repented of the authoritarianism to which it has often been tempted in the past, and it seeks to establish Christian cooperative living both in the home and in society.

We have learned that whatever makes for wholeness is the same as that which makes for holiness. We endeavour to serve God with every faculty he has given us, with heart and soul and strength and mind, and to serve him thus in the service of others, until Christ's vision of God's family comes true. Our response shall be

"As for me and my house, we will serve the Lord."

Appendix



The Christian Home Movement in India

The inauguration of the Christian Home Movement in India was but the flowering of an increased awareness throughout the church of the central importance of the family in all the dimensions of living. Pastors and teachers and missionaries had long recognized that a man could not be fully evangelized apart from his wife, nor a child effectively enlightened in isolation from his parents, nor a home won to Christian worship as distinct from Christian attitudes and relationships, nor yet India convinced of the uniqueness of the Christian faith, until the Christian family embodied its application in hourly Christian graces. As the development of a mature church deepened this conviction, the late Bishop of Madras was led to feel that "it would not be an exaggeration to say that the making of the Christian home is the most important work in which the Christian Church is engaged and that everything is subordinate to that."

Then there arose another factor outside of the Christian community. India was feeling the impact of cross currents of civilizations; it was a struggle to maintain the lovely heritage of her family solidarity and her cultural backgrounds during the transition toward the education and employment of women, toward a new romantic ideal held by youth. Too rapid social change was threatening the family fabric. And suddenly the church glimpsed this tension between freedom and conservatism as its opportunity to search out and offer the righteous and satisfying solutions which are within the perfect will of God.

Where either or both parts of this vision had been clear, there had sprung up over the years many projects, rather sporadic, and yet some permanent and very intelligently planned. It was the clamor of such groups for a more adequate and united effort that indicated the timeliness of a thorough cooperative program.

And so, in August, 1941, a Conference on the Christian Home was called under the auspices of the National Christian Council. Since then, an Advisory Committee, headed by Maharani Maharaj Singh and composed of both men and women, has worked with the National Christian Council Secretary for the Home. Under this leadership a majority of the Provincial Christian Councils have also appointed Home Committees, some of which have already done significant work. Other national Christian agencies interested in the development of the Christian home, such as the Mother's Union, the Women's Temperance Union, the India Sunday School Union, the Y. W. and Y. M. C. A., etc., were

invited to associate themselves with the movement from its inception, and a very happy collaboration has been the result. Several church organizations appointed special correspondents, some at the national level, such as the General Assembly of the United Church of Northern India, and some as diocesan and conference representatives.

I

The movement has developed simultaneously along three lines. One of these approaches has been through literature and other materials, for the provision of which the following steps were taken:

1. The complaint of the dearth of literature in the area of family living was found to be based on an ignorance of what actually was available from scattered sources; therefore, the first step was to find what books, magazines, and pamphlets were already in print and study their value. This resulted in the publication of a bibliography of the literature obtainable in India and recommended by the Committee, in English and in eleven of the Indian languages. The bibliography is divided into the following sections: devotional helps, religious education in the home, marriage and sex education (here the Social Hygiene Department of the Christian Medical Association had blazed a trail), family relationships, parent education, child training and care, domestic economy, health and hygiene, recreation, and a home library. This book list made it plain that in some languages a treasury of materials exists, while in others production along all lines is urgently needed. It also revealed the need of producing basic books on certain neglected subjects.

2. A program of book production both in the neglected subjects and for the less well-stocked language areas was initiated. This included original research in India and adaptation from China and translation into important Indian languages of basic Indian books in other languages of the country.

3. Syndicated articles by Indian homemakers were supplied monthly to a large number of vernacular Christian periodicals. In at least one language these were later bound into the form of study booklets.

4. A Bulletin on the Christian Home, containing articles on Religion in the Home, Family Relationships, the Home Beautiful, Standards of Excellence for Homes, a Service of Intercession for Homes, as well as a synopsis of the Christian Home Life Movement in China, met so popular a reception as to run through two editions. A request for permission to reproduce these articles in a cultured non-communal maga-

zine indicated the appreciation of larger India for such treatment of subjects on everyone's heart.

5. The place of art and music in the home is of great import. Not much has yet been done about music in this movement, but the cooperation of several artists in the production of pictures for Christian homes has been enlisted. As a first step, two small well colored prints, "The Christ of the Indian Home" and "Daily Worship," selling at a few cents a copy, have been widely distributed; Biblical studies by Indian artists are also in good demand. Red Cross posters on mothercraft and child welfare, rural reconstruction pictures of an ideal village, and other similar aids are listed in the section of the bibliography dealing with available pictures and posters.

6. The need for toys and for instructions for making them out of waste materials has led to various projects, such as the working out of patterns at a nursery school training center, and the development in schools of puppet making and suggestions for their use in drama.

7. Research books on art and play materials have been gathered from abroad as the first nucleus of a central library to be put at the disposal of creative authors.

II

A second approach is in the realm of education. Here too a good foundation had already been laid and the program has consisted largely in making generally available the fruits of experience.

1. Courses in homemaking have been widely encouraged for all schools. A number of girls' schools have experimented for some years with courses in home economics, home nursing, etc.; a few have gone so far as to place preparation for homemaking at the very center of the curriculum, making responsible experience in marketing, cooking, child care, human relationships the life situation from which has sprung all formal study. Information concerning such projects is being gathered as a guidepost to all. Boys' schools have been invited to make parallel experiments.

2. The outline syllabus of a credit course on "Home and Family Life" developed at Lucknow Christian College—a discussion course splendid both in comprehensiveness and in popularity—has been made available to all of India's thirty-four Christian colleges under the Board of Christian Higher Education, which is encouraging other similar projects.

3. Contact has been established with all mission training institutions for women, urging that a special course in Christian Home Life be

arranged, either as part of the curriculum or as an intensive short course.

4. Several theological educators have recognized the vital importance of this subject to future pastors, both that the preacher's family may itself exemplify the ideal Christian home and also that family occasions within the congregation may be wisely and constructively handled. Those institutions where this type of approach was developed were noted with a view to enlisting others.

5. At the top of such training stands the Institute of Homemaking in connection with Allahabad Agricultural Institute. This was established in 1936 in response to a deep-felt need for more capable wives, mothers, social workers and teachers of Domestic Science or Home Economics, and it is hoped that much leadership for the new movement will be developed here.

6. At least two types of informal educational projects under qualified volunteer leadership have been publicized. One is a clinic for parents of problem children. The other is an *ashram* where feminine homemakers may confidentially discuss their failures and successes, and where also fiancées are given three months of training prior to their marriage.

7. Two Provincial Christian Councils called a joint Conference on Sex Education, when 26 delegates, Indian, British, and American, considered the factors in Indian society which militate against and those which contribute to a Christian view, and how parents, teachers, and young people may be given both a scientific and a reverent comprehension of marriage.

III

The third approach is within *the local congregation*.

1. In order to focus attention every church was urged to observe an annual Festival of the Home. Detailed plans for such an observance, worked out each year by some prominent Christian organization and translated into several languages, are available at cost. These contain suggestions for the family with regard to special cleaning and beautifying ceremonies to precede a service of re-dedication in which each individual shares; ideas for a community demonstration through exhibits and dramas; and orders of worship for the various types of Sunday church services. This idea found immediate acceptance and in all parts of India enthusiastic and spiritually fruitful Festivals have been held, to become part of the church year.

2. Following the Festival, either for a brief intensive period or weekly or monthly throughout the year, depending upon the leadership

available, each church is urged to arrange sundry discussion groups, divided according to interest. Young parents, prospective bridegrooms, mothers-in-law, etc., are some of the categories suggested. Such groups within the church are well enough aware of their distinctive problems: the project is just to give them opportunity freely and honestly to find the Christian solution. Suggested discussion topics are provided for groups desiring them; in 1944 the general subject was "Personal Relationships in the Home." Further studies in the series are "Training for Citizenship in the Home" and "Lessons for Men and Boys in the Home."

3. A good deal of attention has been paid to the study of the ideal characteristics of a Christian home, and to the definition of standards. Congregations were from the beginning enjoined to think through for themselves the practical implications of the presence of Christ in a home and then to set two or three measurable goals to be attained within a definite period of time. Almost invariably one of the emphases chosen was "family worship every day in every home"; the other goals varied from budgets to kitchen gardens or wedding economics.

4. Pastors, aware of the centrality of the family in the life of the church, have been found most eager for aids and suggestions of all sorts. Provision of materials such as sermon notes, prayers, and techniques for meeting family problems, prepared by them and for them should be one of the growing parts of the program.

These three approaches have demonstrated that they are equal to each other in importance. But need of a fourth approach has become increasingly evident, that of training specialized leaders for the movement. Every neighborhood must, through prayer and hard work, discover and apply for itself the Lordship of Christ in each task and relationship of the home; every church must work out its own plan. And yet, with that complete latitude as a basic assumption, there is obvious need for those who can stimulate thought and serve as a clearing house for experiences. Full-day conferences, for instance, were held in several centers in South India for those who would become responsible for the movement in their own churches or areas. One Mission in Central India called in delegates from men's, women's and young people's organizations of each urban and rural church in its field, for a three-day intensive meeting with morning and evening lectures on parent education, child training, etc., and afternoon conferences to consider goals and appoint teams to make a church-to-church visitation. Such groups ask for expert guidance. The Committee is therefore now planning for the preparation of a number of leaders who will be

able to train others, until there will be an adequate supply of qualified leadership.

To outline the movement so definitely is deceptive! In actual fact, what the National Christian Council has provided has been a general stimulus. Resultant action has been extremely varied and individual. But the expression of welcome to the stimulus has been united and eager and completely encouraging. The church has taken new courage and seen new vision in this practical challenge to make home life truly Christian.

The Christian Home Movement in China

Ever since the Christian message was first brought to China, Chinese church leaders and missionaries have emphasized its direct bearing upon family life. Their efforts were brought to a national focus when the National Christian Council was organized in 1922, and a woman secretary, Miss Fan Yu Jung, appointed. She did a pioneer task of awakening church bodies to the value of combined, cooperative work in behalf of the church and home. The Council has always had at least one woman secretary with responsibility for homes work. In addition there has often been a missionary loaned by one of the churches to work with the Chinese secretary. The combination of Chinese secretary and missionary working as a team has been a very successful one. Following Miss Fan, Miss T. C. Kuan has traveled widely throughout China, during the 15 years in which she has been Secretary of the Committee for Christianizing the Home. Local churches, synods, and annual conferences have been urged to delegate groups to cooperate with the National Committee in making the homes work more effective. In areas where such cooperation has been secured, there has been distinct gain in the quality and quantity of church efforts in behalf of the home.

Organization and Promotion of Homes Work

Following the Jerusalem Conference of the International Missionary Council, there was deepened interest in religious education in the home. A great impetus was given to Christianizing the home when it was definitely recognized among the goals of the Five-Year Forward Movement launched in 1930 by the National Christian Council of China. The objectives were practical ones in which every home and church could participate, such as,

1. Winning of non-Christian members of the family.
2. Establishing family worship in the home.
3. Teaching illiterate members of the family to read.
4. Welfare work for children in the community.
5. Organization of parent clubs or study groups on family problems.
6. Use of Christian literature and pictures in the home.

Beginning with 1930 a national Christian Homes Week has been held annually the last week of October. The manner of celebration differs in rural and city churches, depending upon available leadership and local conditions. The theme suggested by and material purchased from the

National Christian Council Committee are used throughout the country. The theme in its various aspects is presented in Sunday worship service and during the week through addresses, dramatizations, songs, discussions, and demonstrations aided by exhibits of food, clothing, picture books, and toys for the home. Crowds of non-Christian people as well as church members attend, drawn by the common tie of the home. The first Five-Year Plan laid the foundation of the Movement. During the second Five-Year Plan the importance of parent education was emphasized and efforts made to put the work of parent education into all church programs. The following have been themes for Homes Week:

Essentials for Establishing Christian Homes
 Growth in Family Living
 The Home in the Present Crisis
 The Happiness of the Whole Family
 How Can We Make Our Homes More Christian?
 Preparation for Home-making and Family Living
 The Victorious Christian Home

In place of material to be used for the Homes Week program only, material is now issued for the year's study, of which Homes Week and its celebration sounds the keynote. Articles pertinent to the themes are written or secured by the Homes Committee secretary and published in Christian and secular periodicals.

The second Sunday in May is celebrated as Parents Day, with suggested material issued by the National Committee. The Chinese prefer to celebrate the day honoring both parents, instead of restricting it to mothers as in the West. Non-Christian people are much impressed by the Christian celebration of Parents Day, which helps remove the suspicion of lack of filial piety on the part of Christians, who they know do not worship their ancestors.

Recruiting and Training of Leaders of Christian Home-Making

1. *Recruiting.* This is such a new vocation that many girls in high schools do not know about it. In some Christian high schools, girls have been aroused to the need for trained leadership in homes work and have chosen their college courses with this in view, majoring in home economics and sociology. This kind of recruiting needs to be done on a wider scale.

2. *Training of leaders of Christian home-making.*

A. Regional institutes. These are designed to train "leaders of leaders"

who take the methods and procedures into their own church groups. They have proved valuable not only for training but for bringing together the workers in a stimulating fellowship of learning from one another. They are conducted by the National Committee for Christianizing the Home in cooperation with the denominations of the area represented. Those eligible to attend a regional institute must have the following background:

- 1) Be a graduate of a high school or its equivalent
- 2) Have previous experience, study, and training in Homes work
- 3) Be able and willing to
 1. Promote the Christian Homes work through the church program
 2. Teach in training institutes for lay leaders
 3. Guide and train those who are going to do the work of parent education and of organizing parents clubs or classes.

B. Special Schools:

1) Mothercraft schools.

These schools serve the purpose of training married women and older girls in home-making, home industries, health education, and religious education leadership. Supervised field work equips the students for lay leadership in their own communities. A nursery school connected with the mothercraft school serves as a laboratory in which the students learn principles and methods of child care and guidance, as well as parent education. A mother may bring her own baby or child of nursery school age. Equipment and living conditions are such as can be duplicated in the homes from which the students come.

The Mothercraft School in the Baptist Mission at Huchow serves city women. Similar schools in Methodist Mission at Changli, North China, and Kienyang, Szechuan, West China, are for rural women. They are for training lay and not paid workers. There is splendid response from the people, and great desire for such an opportunity of learning how to achieve better homes. With primary school education increasingly provided by government auspices, missions and churches are urged to turn their attention and funds to this more distinctive type of school.

2) Departments of home economics.

There are departments of home economics in four Christian colleges and a few government colleges. The churches need to send in to these departments a constant stream of students to be trained for leadership in homes work in churches and high schools.

3) Seminaries and Bible schools.

Both men and women in seminaries and Bible schools need to have as a part of their curriculum courses in religious education in the home and in family counseling. One seminary is in process of organizing such courses and related field work in a Family Life Department, to be directed by a Chinese woman who has specialized in this line. More demand needs to be made upon seminaries and Bible schools to offer training in this field.

Experimentation and Research

Enough of a beginning has been made to show the need for greater use of the techniques of experimentation, research, and demonstration in relation to home problems. Churches, colleges, seminaries, YMCA, YWCA, have participated in experiments which have provided valuable data, stimulated others to better procedures, and served as patterns. The Christian universities and colleges have given attention to requests for studies and experiments when the requests were clearly stated and were within the province of the college departments. More should be asked of Christian college departments of sociology, psychology, economics, and home economics with reference to problems of the home that come within these fields. The National Christian Council Committee on the Home has a sub-committee on research which has continued to stimulate and direct experiments in Free China through this war period. More activity of this kind will certainly be carried on in the years ahead. Illustrative of some of the studies and projects carried on by various agencies are the following:

1. Meeting the Needs of the People of a Non-Christian Village.
Carried on by Mr. and Mrs. Hugh Hubbard at Fan Chia Chuang, North China, under the American Board Mission and North China Rural Service Union.
2. Christianizing Rural Homes Through Adult Education Program of the Church.
Carried on by Methodist Church in North China in several demonstration centers.
3. Better Homes and Livelihood of Rural Communities.
Carried on by the YWCA in North China and West China.
4. City Housing Project Among Factory Workers.
Carried on by the YWCA near Shanghai.
5. Rural Church's Contribution to Christian Home Life.

Carried on by Nanking Seminary Rural Church Department near Nanking and in West China.

6. Research in Family Relationships and Personality Development in Families through Rural Church Program.

Carried on by Nanking Seminary and Methodist Church in Kienyang, Szechuan, West China, under direction of Irma Highbaugh.

7. Use of College Students in Vacation Projects of Christianizing the Home.

Carried on by Kienyang Rural Service Center of Methodist Church in West China.

8. Religious Education in the Home, through Use of Dolls and Toys. Project carried on by Church of the Brethren Mission in North China.

9. Education for Family Life and Preparation for Marriage. Experimental courses given to college students by the University of Nanking and West China Union University, Chengtu.

10. Personality Development and Parent Education, along with Production of Literature for carrying on such work.

Carried on by Ginling Woman's College Rural Service Stations in Jenshow and Chung Ho Ch'ang, Szechuan, West China.

Literature for Homes Work

A slowly growing amount of material for use in Christian homes work includes promotion material, methods of work, study and discussion manuals, pictures for the home, books of patterns of toys for children, baby welfare work, booklets for young girls, for prospective mothers, and for newly married couples. These are all in Chinese except the following, which have English editions or outlines in English:

Christian Home Education—by Dorothy Dickinson Barbour and Tsai Yung Chun—published by Christian Literature Society of China.

Standards for Christian Homes—by Irma Highbaugh—English manuscript available from Agricultural Missions Foundation Mimeographs.

Parents' Attitudes to their Children—by Irma Highbaugh—English manuscript available from Agricultural Missions Foundation Mimeographs.

Mutual Attitudes of Husbands and Wives—by Dr. H. Y. Chang, Mrs. Frame, and Irma Highbaugh—Agricultural Missions Foundation Mimeograph series.

The Thread Ceremony

A brief account of the *Upanayana*, or the investiture with the sacred thread, is given, to show the immense importance attached to the stage of religious development, and the great care with which it is celebrated.

The sacred thread is worn by the men of the three upper castes, and until it has been given the boy is considered to be no better than a Sudra (fourth caste). Since girls do not now receive the sacred thread they too are no better than Sudras, and they are forbidden to read the Vedas, (the early scriptures), which are reserved for the "twice-born" who are the wearers of the sacred thread. The fact that it is forbidden for a Brahmin to marry a Sudra does not apply where a girl is by caste a Brahmin and only theologically a Sudra!

There is no fixed age at which a boy should receive the sacred thread, but for a Brahmin it is usually in the eighth year, though it may be postponed to the sixteenth. For Kshatriyas and Vaisyas (the second and third caste divisions) the corresponding ages are the eleventh and twelfth and the deferment may be until the twenty-second and twenty-fourth, but in no case may a marriage take place until the initiation has been made.

The day and the month of the ceremony are carefully selected, and the service usually takes place in a booth which is similar to the marriage booth. Many ceremonies take place and various gods are invoked. The boy is prepared the night before by a special anointing and is expected to keep vigil all night. Next morning he is taken to the booth where the sacrificial fire is burning. It has been kindled by fire from the hearth. The boy's head is shaved, excepting for the usual Hindu top-knot. He is then bathed.

Now comes a touching part of the rite. For the last time the boy and his mother eat together, and henceforth he will eat with the men of the household. He also has some food with a group of young boys who have not yet been initiated, taking his farewell, as it were, of his boyhood with them as well as with his mother. A new cloth to wear is also handed to the boy. A village boy initiated at eight may have worn very few clothes before this time, but from now on he will wear clothing like a man.

The boy is now seated beside the priest who is his *guru* or spiritual preceptor, and with due ceremony he is invested with the sacred thread. It is made of cotton, which has been spun by a Brahman virgin and twisted by a Brahman man. Everything about the thread is symbolic.

"Its length is ninety-six times the breadth of the four fingers of a man, the reason given being that a man's height is ninety-six times the breadth of one finger, whilst each of his four fingers represents one of the four states his soul experiences from time to time, namely, the three states of waking, of dreaming, and of dreamless sleep, and also the 'fourth' state, that of the Absolute Brahma. The cord must be threefold, because there are three qualities out of which our bodies are compounded: reality, passion, darkness. (Sattva, Rajas, Tamas, or 'Brightness, Twilight, and Darkness' as some scholars prefer to translate the words.) The twist of the thread must be upward, so that the good quality may predominate, and so the wearer may rise to great spiritual heights. The three-fold thread must be twisted three times, lest the bad quality, the darkness, should strive to gain ascendancy and pull the soul down. The whole cord is tied together by a knot . . . which has three parts, representing Brahma, Vishnu, and Siva. . . ."

The priest then prays for the boy, asking that he may be strong, illumined with divine wisdom, and attain length of days. The boy stands facing the sun, holding the thread in a certain manner while the prayer is offered, and at the conclusion he slips the thread over his head. He is given a deerskin and a staff, and the priest pours water over the boy's hands. The boy is then bidden to look at the sun to which he offers a coconut. The priest formally adopts the boy as his disciple, and the boy walks around the sacrificial fire. He is given a new name which is not, however, used. The priest then gives him instruction about his duties as a disciple, and teaches him the famous secret *mantra*, or invocation known as the *gayatri*,—secret, because no woman or low-caste person may ever hear its sacred words. It may be translated as follows, "Let us meditate on the most excellent light of the Creator (or of the sun); may He guide our intellects." The father of the child may have already taught it to him, but if he has not done so, the priest now performs the duty. There are further rites, and the boy takes up the duty of begging for his preceptor, as in the olden days, though this occasion may be the only time he performs that office. That evening the boy may, for the first time, perform the evening worship, which he must never thereafter omit. He is now a disciple, a Brahmachari, and must remain celibate until the time of his marriage.¹

¹ See Stevenson: *The Rites of the Twice-born*, Oxford University Press, 1920, for full account.

The Family in Japan

The purpose of the family in Japan is the continuation of the family, the clan, and the nation. Because marriages are arranged with a purpose in view, very few people slip through the net and remain single. Hence also secondary wives, and the adoption of children where necessary to continue the family.

Originally society in Japan was matriarchal, and there are still some traces of that fact: notably, the chief deity is female. But with the coming of the Yamato tribe, patriarchal society supervened. Henceforth Japan was a man's world. A young wife merges her identity with the family of her husband, who until today may have concubines, and is undisputed lord and master of the household.

Sons are greatly desired to perform the ancestral rites. Daughters are welcomed to care for the sons. Children are treated like kittens or puppies. They are to be petted and spoiled, lugged about and pampered. For little children there is almost no discipline. The result is that tantrums are amazingly common.

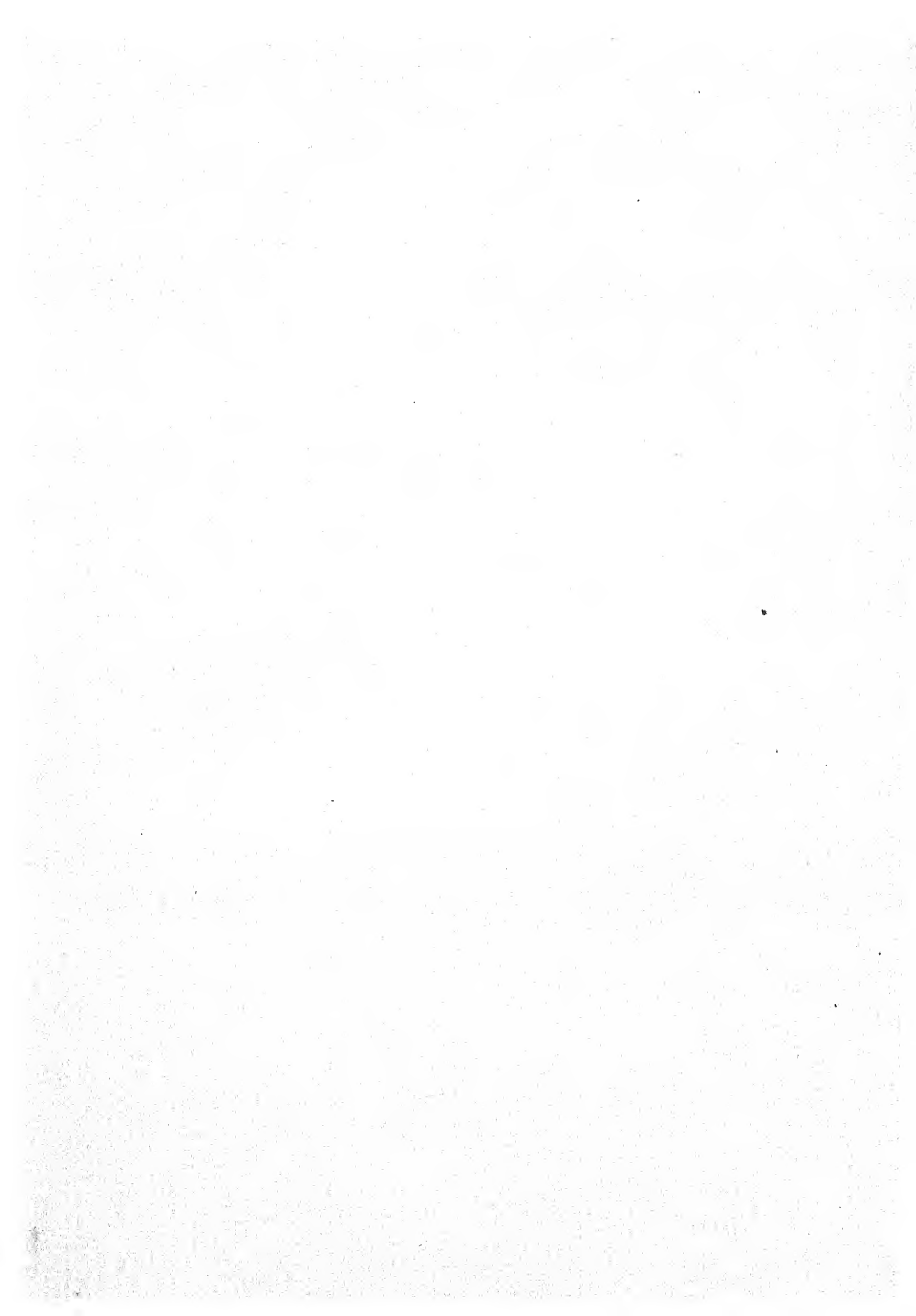
Social discipline begins in earnest in the public school, which is co-educational from six years of age to twelve. Higher primary education continues two years more. Here the children come under moderate but firm pressure. For those who go on, the five years of middle school represent a secondary process of social regimentation. Boys and girls are separated, the girls' schools are fewer and of lower grade than the boys'. Discipline is rigorous, even Spartan. The boys undergo military training, with drill and lectures. Three years of higher school may follow, for a small number, and here again there are proportionately fewer schools for girls, and they are of lower grade. Here boys have considerable freedom, and assume hooligan dress and manners. The university, for the relatively few who go thus far, is a three-year course, and in a few institutions is co-educational. There are also a small number of women's universities, but they do not rank with the men's. Here there is great freedom for young men, with a little drill, and only token shrine attendance. In the highest grade government universities the competition is so keen that students break down from over-study rather than from roistering. In the private schools there is more time for the latter.

On graduation the young man enters business or the civil service, and enjoys wide freedom in a type of social life which is for men only. The young woman may become a teacher, and more than likely will marry. In either case she is subject to well-defined rules of behaviour. Marriage

is still usually arranged by a young person's family, through a go-between, though nowadays the young people themselves have some say in the matter. The family council exerts tremendous authority on all matters that concern the members.

Recent influences are affecting the old pattern. Kindergartens, whether government or Christian, start the socializing process of the child earlier. Girls remain in school longer; this delays their marriage, and provides for more in common between husband and wife. Suburban life, away from the ancestral temple, the local shrine, and the head of the family, means greater freedom. Western education, foreign books, magazines in Japanese having an enormous circulation, movies, radio, sports—all have their influence. In many homes children have been permitted to drop the old formal titles of address in favor of the foreign "Papa" and "Mamma," while liberal husbands have moved from the extreme term for wife, that means something like "foolish one," to the very familiar term of "chum." The Christian kindergartens, schools, and churches have had a limited but very deep influence, even though membership in many churches is still largely composed of individuals withdrawn from their families.

A wave of reaction set in in the '20's and was accentuated throughout the '30's. The influence of the military, of traditionalist groups, and of secret societies has been against everything foreign and liberal. The whole effort has been to go back to the mores of feudalism, jettisoned in 1868, and to the regimented and sumptuary Tokugawa era. Loyalty to the clan chief has been transferred the emperor, who has been re-deified by the military and the traditionalists. The inevitable result is frustrations, repressions, youthful suicides, and fanaticism in war.



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